October
1955

the Instructor

October 1955

the Instructor

OCTOBER, 1955

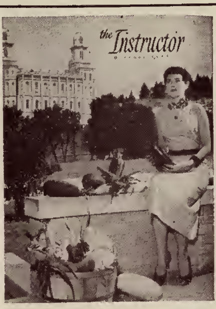
Volume 90, Number 10

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

CONTENTS

Individual Testimony—Strength of the Church—*President David O. McKay* 289
This, My Home—*Nedra Armstrong* 290
Alcoholics—The Way They Start—*General Superintendent George R. Hill* 291
What the Sunday School Has Done for Me—*Amy Brown Lyman* 292
Research for a Prayer—*Paul de Kruif* 293
Three Women and the Martyrdom—*Archibald F. Bennett* 294
Question Box (May Dismissal Be in Classroom?): Classroom Dismissal; Board Members on Stand? Organizing Adult Class; Designating Classes 296
And They Teach One Another—*Howard B. Pearson* 297
Prayer as a Family—*Congressman H. Aldous Dixon* 298
The Tenth Article of Faith—*Elder Marion G. Romney* 300
Notes from the Field (Take Them There To Tell It)—*Conducted by Wallace G. Bennett*: A Heroic Visual Aid; Ward Record Inspires Stake; Flannelboard Used in Berlin; Loves To Teach Christ's Gospel; She Holds Their Interest! 302
Coming Events 303
Colored Picture Article (Simple Things Can Be Fun, Too)—*Ramona W. Cannon* 304
  "There Is Exciting Fun Outside" ....Center Spread
  "There Can Be Quiet Fun with a Book" ....Center Spread
Flannelboard Story (The Birth of John the Baptist—*Marie F. Felt* 305
Lesson Enrichment Suggestions (Our World of Tomorrow)—*Minnie E. Anderson* 308
Memorization for December Lessons ("Unto This People . . . Declare the Word") 309
Departments:
  Superintendents (Advancement Schedule, January 1, 1956) ....Inside Back Cover
  Secretaries (When Are Members Potential?)—*Richard E. Folland* 310
  Hymn for the Month of December ("Hark! The Herald Angels Sing."—*Alexander Schreiner* 311
  Library and Teaching Aids (Don't Just Say It, Display It!)—*Mathilda M. Larsen* 312
    Those Pictures for Your 1956 Packets 312
  Ward Faculty Lesson for December (What Are Your Teaching Methods?)—*Mima Rasband* 314
  Junior Sunday School:
    Let Them All Worship with Music—*Claribel W. Aldous* 316
    Sacrament Gem 317
    Song of the Month 317
    Questions from the Field—*Eva May Green* 317
    Idea Exchange—*Hazel F. Young* 317
    Enrichment Material—*Addie J. Gilmore* 320
Subject Titles and Dates of Sunday School Lessons by Departments, First Quarter, 1956 318
Advancement Schedule, January 1, 1956 ....Inside Back Cover
Composure—*Wendell J. Ashton* ....Back Cover

Art Work by: *Dick Carter, Warren Noyce, Charles Nickerson, Dorothy Handley.*



OUR COVER

> *"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."*
> —*Psalm* 24:1.

SURELY the pioneers of Sanpete Valley would have rejoiced if they could have foreseen — in their days of hardship, of hunger, and of danger—that their wilderness valley in Utah would become a fruitful land of trees and fields and gardens; of lovely homes and choice people—with the beautiful Temple at Manti rising above that central city.

The girl in the picture is Nedra Armstrong. As "Miss Manti," she presided over functions at the 1955 Sanpete County Fair. See excerpts from her contest talk on page 290, titled "This, My Home."

She graduated from Snow College at Ephraim, Utah, and is the daughter of Ned J. and Lillian H. Armstrong.

Nedra is a worthy exemplar of the truths she has been taught in Sunday School classes through her formative years.

Photograph is by Leland Van Wagoner.

—*K.S.B.*

INSTRUCTOR STAFF
Editor:
President David O. McKay
Associate Editors:
General Superintendent George R. Hill
Wendell J. Ashton
Managing Editor:
Richard E. Folland
Assistant Editor:
Boyd O. Hatch
Instructor Secretary:
Bonnie E. Oliver
Circulation Manager:
Doyle R. Anderson
Instructor Committee:
Wendell J. Ashton, Chairman,
Kenneth S. Bennion, Alexander Schreiner,
Richard E. Folland, Wallace G. Bennett,
Bernard S. Walker, Paul B. Tanner, Marie F. Felt,
Hazel W. Lewis, Minnie E. Anderson
Consultant:
A. William Lund

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price, $2.50 a year, in advance, single copy, 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

Copyright 1955, by the Deseret Sunday School Union Board. All Rights Reserved.

The Instructor is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

THE DESERET SUNDAY SCHOOL UNION
GEORGE R. HILL, *General Superintendent;*
DAVID LAWRENCE MCKAY, *First Assistant General Superintendent;* LYNN S. RICHARDS, *Second Assistant General Superintendent;*
WALLACE F. BENNETT, *General Treasurer;* PAUL B. TANNER, *Assistant General Treasurer;* RICHARD E. FOLLAND, *General Secretary*
ADAM S. BENNION *and* HUGH B. BROWN, *Advisers to the General Board*
For a list of members of the Deseret Sunday School General Board, turn to page 290.

Individual Testimony— Strength of the Church

PRESIDENT DAVID O. McKAY'S PAGE

> *"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*
>
> *"This is the stone which was set at nought of you builders, which is become the head of the corner.*
>
> *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* —*Acts* 4:10-12.

SO spake Peter, the chief apostle when he was arraigned before the judges for having healed the impotent man. He bore a strong testimony to those people who but a short time before had participated, directly or indirectly, in the crucifixion of the Savior. They warned Peter and John not to preach Jesus Christ and Him crucified, but when they perceived the boldness of Peter and John, and saw the impotent man standing before them whole, they counseled among themselves what to do.

Then they returned and cautioned the apostles not to preach Jesus Christ to the people. At that point Peter and John, under the inspiration of the Holy Ghost, answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (*Acts* 4:19, 20.)

On several different occasions the Prophet Joseph Smith was asked by nonmembers, curious visitors to Nauvoo and other cities of the early history of the Church, what was the secret of the strength that seemed to be manifest in the Church in the early days. Many people today wonder wherein lies the secret of the growth, stability, and vitality of the Church of Jesus Christ.

The Secret of Every True Latter-day Saint

The secret is this—that every true Latter-day Saint possesses individually the assurance that this is the work of God, the same power that gave Peter and John strength to stand before their accusers and declare openly and boldly in the Sanhedrin that Jesus whom they had crucified was the power by which that man was made whole, that His name is the only name given among men by which they can be saved.

The secret lies in the testimony possessed by each individual who is faithful in the Church that the Gospel consists of correct principles. It is that same testimony that was given to Peter, which he expressed when Christ asked His disciples "Whom do men say that I the Son of man am?"

They answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

"But whom say ye that I am?"

And Peter answered, "Thou art the Christ, the Son of the living God."

Jesus replied, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Then Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." (*Matthew* 16:13-18.)

This testimony has been revealed to every sincere man and woman who has conformed to the principles of the Gospel of Jesus Christ, who has obeyed the ordinances, and has become entitled to and has received the Spirit of God, the Holy Ghost, to guide him. Each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world, and that the Gospel of Jesus Christ has been restored through the Prophet Joseph Smith.

It Is Given unto Some

It is given unto some, says the Lord in the Doctrine and Covenants, to know by the Holy Ghost that Jesus is the Son of God and that He was crucified for the sins of the world. It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further there are others to whom it is given to believe upon the testimony of others' words, that they may also receive salvation if they continue faithful. To all these, however, there comes the testimony also of daily experience.

The Latter-day Saints throughout the world find confirmation of their testimony in every performance of duty. They know that the Gospel teaches them to be better individuals, that obedience to the principles of the Gospel makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot gainsay it; they know that obedience to the Gospel of Jesus Christ makes them better and truer husbands, true and honored wives, obedient children.

They know that obedience to the principles of the Gospel makes them in every respect ideal home-builders; the ideal is there. They sense it in their minds—they cannot gainsay it—they know it. And they know that transgression of these principles will have the opposite effect upon their home lives.

They know that obedience to the Gospel fosters true brotherhood and fellowship among mankind; they know that they are better citizens by virtue of obedience to the laws and ordinances. As they go through their daily acts and apply religion in their vocations, the truth of the Gospel becomes exemplified in their lives. Thus, with the testimony of the Spirit, the testimony of reason and the testimony of daily experience, the Latter-day Saints throughout the world must stand impregnable.

Testimony Is an Anchor

The testimony of the Gospel is an anchor to the soul in the midst of confusion and strife. Cannot we afford, then, possessing that testimony, to manifest to the world another attribute of the Church of Christ, which is love? Knowledge of God and His laws means stability, means contentment, means peace, and with that, a heart full of love reaching out to our fellow man, offering the same blessings, the same privileges.

Love will beget tolerance and kindness. Let us remember to have charity and love for one another. Let us not tear down a brother's reputation and hurt his feelings. We are striving to establish the kingdom of God; let us hold to that fact as the anchor of our soul, and then breathe forth charity and love toward all men.

Let us stand with our hearts centered and our minds fixed upon this eternal truth — that the Gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth with this spirit, dealing with our fellows in the spirit of love and kindness. Let us work in our auxiliary organizations, in our councils, in our quorums, guided by that same spirit, for the Church in the midst of strife and social unrest will stand, to use Goldsmith's words:

> *"As some tall cliff that lifts its awful form,*
> *Swells from the vale and midway leaves the*
> *storm,*
> *Though round its base the rolling clouds*
> *are spread,*
> *Eternal sunshine settles on its head."*

God grant that we remain true to this Church; that we may ever remain firm in our testimony that this is the work of God, and in declaring to the world that Jesus is the Son of God and that there is ". . . none other name under heaven given among men, whereby we must be saved."

This, My Home*

By Nedra Armstrong

THERE was sudden silence in the car in which we were riding. We were nearing home once more. We were all content just to see and feel as the shroud of familiar things gradually settled upon us. Like children who snuggle themselves in rich, warm blankets we were being tucked once more into the cozy atmosphere of home.

Riding thus in mental comfort, I began thinking, "What are the elements of home?" And this became my answer: Home, to me, is this long chain of rugged massive Rockies. Home is their towering crags that house the new-born sun and hold colorful memories in each golden sunset.

Home has the canyon roads that beckon one onward to explore with quivering leaves on the aspen trees. My home has water grinding its way through rocky outlets into the valleys below. How carefully the mother mountain collects, hoards, and then portions out these life-giving streams.

Home is the soil—here packed hard for smooth surfaced highways, there carefully tilled and cultivated. This soil was first broken by the plows of our grandfathers—soils that not so long ago bore the bare footprints of Indians. If one pauses, he may yet find one of their arrowheads.

Home is the Sanpitch River and the lakes that bear the reflection of a sinking sun over our Western slopes.

Suddenly the lights of the temple come on. We see before us a long, strong arm of the mountains stretching far out into the valley, holding in its hand one of the most beautiful buildings in the land. It is a building that holds the faith, hope, trust, and the belief in life and immortality of my people.

Home is filled with so many familiar sounds. They may be the bleating of sheep crossing the highway, the gobbling of turkeys waiting for their evening meal, the roosters crowing on an early morning, or the singing voices from the ward meetinghouse.

Home, of course, has houses, streets, buildings. But perhaps the strongest elements of home are long - remembered people: your doctor and all your teachers. You pass now the house of a relative; a friend waves to you; a child shouts your first name. And there in the distance you see the very heart of all you call home—your very own house. Strange how the car can almost guide itself now.

The wheels of the car crackel on familiar rocks and gravel. The engine comes to a stop. The house doors open, and faces of those you love come into view. You prepare to enter your own abode where love, warmth, and security abound; where food, clothing, and rest are supplied; where fears are quieted; where courage and ambitions are born; where you will arrive at those important decisions of life.

My little brother dashes out with arms extended to greet me as he shouts, "Hi Sis, what are you home for?"

Then I pause once more to look at my valley and home. Yes, I have returned and now I feel the old familiar presence of content. I gazed upon these stretching lands I know so well and hear a meadowlark singing in our fields. And I *know* why I'm *home.*

---

*Excerpts from the talk given by Nedra Armstrong, "Miss Manti," in the talent phase of the 1955 "Miss Sanpete" contest. Ssee the front cover.

ALCOHOLICS

the way they start . .

They are being produced at the rate of 200,000 a year, while 20% of new insane asylum inmates are being furnished by alcoholism. How can you and your family avoid it?

By
General
Superintendent
George R. Hill

SATURDAY, July 30 at 1:20 p.m., I boarded a plane for a nonstop flight to Los Angeles, Calif. Sixty-one passengers were aboard. Among them were children and young people. Every seat was occupied.

As soon as we reached altitude, one stewardess proceeded to distribute widemouthed cocktail glasses to all who would take one while the other stewardess uncorked with a loud snap, many large bottles of champagne. They then filled the cocktail glasses they had given out. There were seemingly as many refills as any passenger desired.

The man sitting beside me chided me for declining the champagne. "A free, good will offering of the airline," he said as he smacked his lips over his second glassful. He said that just before noon they were served a similar sparkling treat of champagne. He said he had been around wineries all his life, but that this was the finest champagne he had ever tasted. I was informed that it cost in the neighborhood of $4.00 a bottle wholesale.

I was shocked and saddened. I had gone by air many times to various parts of the United States, but this was the first time I had ever seen liquor lavishly shoved at the passengers.

Through That First Drink

I was saddened, not so much because the cost of my ticket could have been reduced several per cent had I not been helping to pay for that champagne, but because of the realization that possibly there were boys and girls on that flight who, because of curiosity or lack of courage to say "No," when offered a glass by a most gracious stewardess, took their first drink. They might through that first drink join the hundreds of thousands of alcoholics in the United States today.

Verses from the Doctrine and Covenants 89:4, 5, 7, kept running through my mind: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forwarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

"And, again, strong drinks are not for the belly . . ."

I wondered what "conspiring men" had so hoodwinked and persuaded the board of directors of that airline to sanction such a thing. Did any of these worthy gentlemen stop to think that several per cent of those who dabble with liquor end up alcoholics? No one wants or expects to be an alcoholic. There is just one sure way to prevent becoming one. Saying, "No," takes courage. What if it were your boy traveling footloose and alone!

The wise King Solomon giving advice to his son says:

"Wine is a mocker, . . . and whosoever is deceived thereby is not wise." (*Proverbs* 20:1.)

"Look not thou upon the wine . . .

"At the last it biteth like a serpent, and stingeth like an adder." (*Proverbs* 23:31, 32.)

Today, gracious stewardesses are employed for your comfort. Their instructions are to serve those who will, with champagne, all unmindful of its possible consequences.

Once They Possessed Normal Personalities

In *Signs of the Times* for March 22, 1955, a very interesting story is told by Bill Oliphant of Dr.

Donald W. Hewitt, medical director of the Los Angeles Alcoholics Rehabilitation Center from which we quote:

"Although people with abnormal personality traits can easily fall victims to liquor, Dr. Hewitt declares that 60 per cent of alcoholics once possessed perfectly normal personalities, feeling no need whatsoever to seek release or compensation in drink. Such people are merely conforming to certain cultural habits which present-day society has adopted. Thus any person who takes the first drink is a potential alcoholic, . . .

" . . . Alcoholics are being produced in the United States at the rate of more than 200,000 annually. In California alone there are some 600,000 known alcoholics. In California . . . alcoholism in 1953 produced about 20 per cent of the inmates of insane asylums.

"Dr. Hewitt thinks the best method of preventing alcoholism is for parents to stress religious training in the home, to develop the spiritual and moral sensibilities of their children to such a degree that young people will never take their first drink."

In *Signs of the Times* for June 21, 1955, Rennie Taylor of the Associated Press quotes Dr. Max Hayman of Beverly Hills at the 1955 meeting of the California Medical Association as saying: "There is an important difference between the disease called alcoholism and other diseases. Smallpox, for example, if the victim survives, gives an immunity to further attacts of the disease. With alcoholism, however, the victim is far from gaining an immunity and has an uncontrollable desire for more of the cause of his malady. Every drink puts him farther beyond the reach of help.

" . . . In alcoholism the power of choice is so far destroyed that the sufferer can no longer exercise it to avoid that which is killing him. . . . Because he said, 'Yes,' when offered the first drink, he admitted a fifth columnist into his life which betrayed him to a merciless enemy."

What the Sunday School Has Done for Me

By Amy Brown Lyman

MY admission to Sunday School was my first venture from my home into an outside group, and I found it a most satisfying experience. Sunday School was a veritable wonderland to me. I was intrigued with the atmosphere I found there and with the teachings I received.

In this friendly atmosphere I felt secure. I had a sense of being wanted—of belonging. Other fundamental human desires such as personal recognition and opportunity for response or self-expression were also satisfied.

The teachings and the spiritual development received have been invaluable to me. They were carried over into my daily life and on into my adulthood. They became guides to me. They helped me, I am sure, in my attitudes, in my behavior patterns, and in my aims to establish a desirable and acceptable standard of living. Most important of all, however, they helped me immeasurably in laying the foundation of my faith in the Gospel and in the foundations of my testimony.

My first real contact with the scriptures came in my early Sunday School days, when—as a part of each lesson—we read aloud from the Bible each in turn around the circle. Also we were required to memorize the Ten Commandments, parts of the Sermon on the Mount, and other quotations from the Bible. All this led me to refer to the old family Bible at home.

I shall ever be grateful to those faithful Sunday School teachers who pointed the way and helped to start me out into the field of religion and helped to engender in me a love for the Gospel of the Master.

AMY BROWN LYMAN

It helped lay the foundations of her faith and testimony.

ABOUT THE AUTHOR

AMY BROWN LYMAN, eighth general president of the Relief Society of the Church, was born in Pleasant Grove, February 7, 1872, the daughter of John Brown, one of the original Utah Pioneers of 1847, and Margaret Zimmerman Brown, a descendant of a family of German educators.

She was graduated from the Brigham Young Academy in 1890, and in 1937 her Alma Mater conferred upon her the Distinguished Alumnus Award. She took additional work at the University of Utah, University of Chicago, and Cornell University.

Sister Lyman has been a successful teacher, a prominent social worker, a legislator, and a dedicated worker in the auxiliary organizations of the Church. It was in the Relief Society, however, that her broad field of public service began. She was a member of the general board of that organization for 36 years—from 1909 to 1945—holding office for 34 years as general secretary, first counselor in the presidency and general president. She has traveled extensively in the interest of Relief Society work in this country and in Europe.

Sister Lyman was chairman of the welfare department of the Relief Society general board. In connection with this position, she became closely associated with the various welfare agencies and organizations of her city and state. In 1943 she was elected to the Utah Hall of Fame by the Salt Lake City Council of Women in recognition of her humanitarian work.

Mrs. Lyman is the mother of 2 children, 5 grandchildren, and 2 great-grandchildren.

RESEARCH for a Prayer

By Paul de Kruif

Painting by Maynard Dixon.

EARL'S SECRET WEAPON

It could save men from returning to the gutter . . .

ALL of the first 40 years of my grown-up life I couldn't pray. Why? Simply because science could not prove to me there was any God to pray to. Then a man — for me he will remain miraculous—began to heal me of my worship of my own reason. Half-ashamed, I made a first stuttering attempt to pray.

Now, this has grown into a formal, yet simple, little prayer. Though the whole of it is brief enough, shorter bits of it can be detached for a quick block against this or that temptation. For me that makes it especially useful.

I can't give the full name of the man who played doctor to my sick soul; his first name was Earl.

Humility, inherent in his religion, demands his anonymity. This was what I admired intensely in Earl—without having it myself.

A Gutter Post-Graduate

Earl was only one of a strange army of over 100,000 of ex-doomed. He was an Alcoholics Anonymous, one of the very earliest — now 13 years post-graduate from the gutter.

Then Providence intervened for me. Senior Editor Marc A. Rose of *The Reader's Digest* asked me to look into a new chemical treatment for alcoholics. Here I was in my own bailiwick as a reporter of medical miracles.

My search showed the new treatment to be maybe, sometimes, somewhat helpful. But here was the catch; it wouldn't work unless the victim would stay as “bone dry” as an Alcoholics Anonymous member. Earl (always ready to help me) saved me from my sometimes too eager enthusiasm for chemical wonders.

“What's your secret weapon?” I asked. “Only prayer,” he answered. “We've got to ask a Higher Power to help us. We begin the comeback only when we know we can't help ourselves.”

“You mean—you pray—to God?” I asked. This name I had used often, but only in profanity. Earl answered that he besought help from a Higher Power—not himself. Surely this prayer must be a mighty one, I thought, to save wretches from the gutter after medical science had failed. On the contrary, Earl's prayer turned out to be plain — even humdrum. Praying, he simply said: “Help me do the right thing in this situation; Thy will, not mine be done.” That was all. Every day and in the dark of night, this was his sole defense against relapse into alcoholic doom.

For me, this was life's turning point. Though not an alcoholic, I, too, lived in constant deadly peril.

As my own little god all my grown-up life, I'd struggled for the kind of character that Earl possessed so superlatively. My brain —all the god I had—could distinguish bad from good. Yet, too often, I did the bad.

Secret Prayer

Now secretly I began to pray, telling nobody, not a living soul. In trying to make a prayer, I turned professional. The writer in me told me Earl's prayer lacked rhythm. As if that mattered!

“God, help me this day to do what's right,” I prayed. There, that's got rhythm. Then I added, and it was the toughest thing I've ever had to say, “Thy will, not mine, be done.”

That marked the beginning of a rugged battle against the “big-I-guy” in me that had so long misruled me. That began four years of search, mostly in the dead of night, when I was sleepless. I began by getting it clear to myself what not to pray for such as things material. Possessions that, by my having it, will deprive others.

A Small Voice Asked

One bad night, getting nowhere, tired, half-awake, half-asleep — maybe dreaming — a small voice asked me: “What do you want that all can have?” For months I chewed at an answer. It was simple: I wanted God's help to be a better man, not a truly good man, only a bit better.

What was one obstacle in my fight to be better? Vanity. Having had some success as a writer, people patted me on the back and told me how good I was. I glowed and believed them.

(*Concluded on page* 296)

---

*Copyright by Guideposts Associates, Inc. *Guideposts* is an inspirational monthly magazine for all faiths published at Carmel, N. Y. The rate is $2.00 per year.

Three Women

HARRIET MACK HATCH WHITTEMORE
She furnished a covered wagon and good team.

ON a late spring day in 1830 a visitor arrived in the village of Manchester, N. Y., from Pontiac, Mich. She had journeyed to visit her beloved Aunt Lucy Mack Smith. At the Smith home she learned of the visions of her first cousin, Joseph Smith the Prophet, and of the recent organization of the Church. She also learned that another cousin, Samuel H. Smith, was just then preparing to take the newly published Book of Mormon and set out as the first missionary of the new Church.

Almira Mack, according to the history of her Aunt Lucy, "received the Gospel as soon as she heard it, and was baptized . . . and has ever since remained a faithful member of the Church." Thus she became one of the earliest converts. She was baptized in August, 1830.

Two years later, accompanied by her Aunt Lucy, she visited her widowed mother, Temperance (Bond) Mack, and other relatives in Detroit and Pontiac. Almira's mother was living in Pontiac with her married daughter, Harriet Mack Whittemore. Lucy has recorded they were treated with great attention and respect by Mr. Whittemore and his family, and they had many conversations on religion. As a result Almira's mother was convinced of the truth and was baptized. Harriet, the sister, and her family, did not join, but they continued friendly with those who did.

Saw Letters to Harriet

Recently, through the kindness of Miss Verda Hicken, of Richmond, Utah, I was permitted to see copies of letters Almira and her mother wrote to Harriet. Here are a few precious excerpts revealing the character of these converts.

The first is from Almira Mack Covey to her sister Harriet, dated "Liberty, Missouri, June 9, 1835":

"I feel well satisfied with this country. It is pleasant, and it is a good place to get a living. There is plenty of grain of all kinds, plenty of meat, milk, butter, and we have plenty of berries . . . But I must say that the society of the Missourians, I mean the old inhabitants which are mostly southern people, is not so agreeable as I have seen, and their living is mostly bacon and dodgers . . . Tell Mother that I should like another letter from her and tell her that I hope to see her in this land if the Lord spares our lives . . .

"Now Harriet, I do not know what else to write about unless it is about Mormonism (as many call it) . . . My faith is as strong as ever in this thing, and I rejoice that the Lord has suffered me to live in this day when this work has come forth to the children of men; for it has ever been my desire since my remembrance to be prepared to enter into the Kingdom of Heaven . . . The Lord has given me much light and bestowed many spiritual blessings upon me. Therefore, it depends upon my faithfulness if I obtain a crown of Celestial Glory. Perhaps some may think me deluded and feel to pity me, but will soon know the truth of these things . . . Harriet, I want you to write to me what you think about these things, for I do think it is time that we are preparing for death, judgment, and Eternity; for we do not know how soon we may be called to leave this world."

The Years of Persecution

Then came the years of religious persecutions with their mobbings and imprisonments in Missouri. Of those she writes from Commerce [Nauvoo], Ill., January 19, 1840:

"Affectionate Sister, We have been requested in several letters to give a history of the proceedings of the mob in Missouri, but this is more than I can do to paint our feelings when surrounded by a wicked mob, not allowed to even go out of town to our farms without leave from that wicked crew. You can better judge what our feelings were than I can tell you when seeing my husband taken away to prison with about 50 others and for what? Nothing but our religion.

"He was left there three weeks and released as they could find nothing against him. Mother bore her trials very well. She said she never wished herself back to Michigan, and I can say for one that I have never as yet repented of uniting myself to this persecuted people but feel willing to suffer for Christ's sake. But, Harriet, it is no small trial to see your houses surrounded by a wicked mob threatening your lives and even killing some, and we not knowing when we laid ourselves down at night but what we

From treasured letters come these excerpts revealing the courage and faith invoked by The Prophet

and the Martyrdom

By Archibald F. Bennett

should be massacred before morning for this was the order from the Governor of Missouri."

Temperance and Almira were the wife and daughter of Colonel Stephen Mack, a soldier of the Revolution and an officer in the War of 1812, yet they suffered along with the other Saints. To add to their sorrow, Carlos Buckland (a son of Almira's sister Rhoda and a grandson of Temperance) came with the mob against them. Almira writes in this same letter: "Carlos Buckland has been here to see us twice. The last time he came as a commander of a company belonging to the mob. I talked very plain to him about coming to drive his Grandmother, Uncle and Aunt from their home. He did not like it much. He has been in the place since, but did not call to see us."

Full of poignant sorrow is Almira's letter written from Nauvoo, July 18, 1844, within a month of the martyrdom of her cousins, Joseph and Hyrum Smith. She tells in graphic detail the story of their death in Carthage Jail. She sympathizes with Harriet in the loss of her little son, George, then adds:

"Your trouble, you think, is as much as you can bear; but it is not like Aunt Lucy's. What must have been her feelings at seeing two of her sons brought into the house dead? Murdered by wicked men. When your little boy was sick, you could be with him and administer to his wants, and when he was gone, you could bury him with decency. But this privilege she could not have . . . These two of the noblest men on earth were slain, and for what? Was it for crimes they had committed? I answer NO, but it was because they professed the religion of Jesus Christ.

"They were Prophets of the Lord, and they laid down their lives as did the Prophets in ancient days . . . Joseph returned the third time to bid his family farewell. It seemed that he could hardly leave them but did it to appease the wrath of a wicked people. He had told us heretofore that he would lay down his life for us, but little did we think he would do it so soon . . ."

Outfitted for Crossing Plains

Along with these communications is one from Temperance Mack, the mother (then 76), saying she was sending Mr. Covey (Benjamin Covey, husband of Almira) to Michigan, to obtain from them means and an outfit for crossing the plains. "In the first place I want you to send me a good wagon, well covered, that I may have it to carry my things and sleep in while traveling, and a good team to draw it. As I expect to go so great a distance from you it is not likely that I shall ever call upon you for anything more, and my object now is to fit out for necessaries as long as I live, or at least for several years, and as the journey is long, I want to make myself as comfortable as I can . . .

"I hope I shall live long enough to see you all yet gather with the Saints, and until that time I want you to remember the words that I have told you concerning the work of God and ponder it in your hearts, for I am going far from you and if you do not come where I am it is not at all likely that we shall ever meet again this side of Eternity . . ."

The Covey family crossed the plains to Utah in 1848, when Benjamin Covey was made bishop of the Twelfth Ward in Salt Lake City. After a faithful life, he died in 1868. His widow, Almira, lived until March 10, 1886. These stalwart pioneers have to represent them today a numerous posterity in the Church. Their great-grandson, Royle S. Papworth, is now president of the Columbia River Stake; and a great-granddaugher, Lucille J. Covey Richards, is the wife of Superintendent Lynn S. Richards of the General Superintendency of the Sunday School.

ALMIRA MACK COVEY
Her letters revealed the sorrow.

May Dismissal Be in Classroom?

Dismissal from Classroom, Recognition of Board Members, Class Organization, Names of Classes.

Classroom Dismissal

Q. *Is it all right to have prayer and dismiss the students from the classroom?*

—South Bear River (Utah) Stake.

A. On page 27 of *The Sunday School Handbook*, June, 1954 edition, under the heading, "Dismissal from Classroom," one finds that permission has been granted, when closing services are difficult because of double occupancy of the ward building. In such case, there should be a dismissal prayer in each class, and all classes should dismiss simultaneously, on signal.

* * *

Board Members on Stand?

Q. *Should stake Sunday School superintendents and board members, when attending regular Sunday School meetings in their own wards, unofficially be honored by sitting on the stand?*

—San Francisco (Calif.) Stake.

A. It would be a very good thing to have stake Sunday School board members especially when invited to do so, to sit on the stand even in their home ward when they are not on an official visit. This, we believe, however, can be left up to the judgment of the stake board member. It is well to have the ward superintendents educated as to the importance of a stake board member and therefore it might be best whenever they are invited to occupy seats on the stand to do so.

* * *

Organizing Adult Class

Q. *In organizing the Gospel Doctrine class, what is the proper procedure?*

—Uintah (Utah) Stake.

A. *The Instructor*, September, 1954, page 260, says:

"Class officers should be selected by the Sunday School superintendency in collaboration with the ward bishopric (or branch presidency) and the class teacher. Names so selected should then be presented to members of the class for their sustaining vote. Officers should include: president, two counselors, secretary and librarian."

As to duties, "The teacher should have the class officers assist him in this enlistment work, etc." *The Sunday School Handbook*, pages 57, 58.

* * *

Designating Classes

Q. *Do classes go by number alone or are they still named, and if so, what are the names?*

—Alpine (Utah) Stake.

A. Courses are listed by their number and by the name of the lesson manual studied. We continue to refer to Junior Sunday School classes as Nursery, Advanced Nursery, Kindergarten, and Primary if desired; but generally we use the title of the course. Course No. 1a, if referring to it by other than "Beginnings of Religious Praise," might be referred to as Advanced Nursery. We also refer to the adult classes as Gospel Doctrine, Genealogical Training, Family Relations, Investigators, etc., as well as by the number and title of the course. Senior Sunday School classes including and below Course No. 19 are referred to by course number and/or name of manual only.

EDITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, *The Instructor* Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

RESEARCH FOR A PRAYER

(Concluded from page 293)

"Help me, now, to fight vain thoughts." When praised, I began saying that to myself. I began to ignore the hurrahs.

In the night I began to look hard at my hypocrisy. I was outwardly respectable, but inwardly, plagued by bad thoughts. "Help me to think only what all may know." Help me to think only what can be revealed to others. This was really a tough one, but I kept asking it.

One of my worst roadblocks in trying to be better was passing the buck to others for what really were my own mistakes. "Help me always to blame myself." To this God has answered often, so far. This has produced a queer dividend for others as well as myself. I don't crab so much at them for my own blunders.

"You are an alleged success," I told myself, "but how have you gotten ahead in life?" From the darkness came an answer, and it was not pretty. It was by hard work, but sometimes I had been aided by techniques not admirable.

I had been praised as a somewhat foolish, though big-hearted "Otis." In the darkness I reviewed times when I was thought to be generous but was seeking advantage for myself. "Help me to give without thought of return." This now was added to the slowly growing prayer.

This past summer I dared at last to join these fragments together, to set them down in a kind of order and with a rhythm that might make them easier to remember. What is this little prayer? It is only a rule of life that can't possibly be lived up to but can be struggled toward:

God, help me this day to do what's right. Thy will, not mine, be done.

Help me to learn better what it's right to do and then do it—no matter what the pain.

Help me now to fight vain thoughts and to think only what all may know.

Help me always to blame myself and to give without thought of return.

Dear God, make strong my faith in Thee. Thy will, not mine, be done.

Sister Leda Jensen is a great believer in the full use of the manual. Her Course No. 9 students often spend more than an hour a week on their preparation for their class participation.

This teacher of merit has so well trained her students that their efforts go beyond their manuals . . .

And They Teach One Another

By Howard B. Pearson

> *"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom."*
> —*Doctrine and Covenants* 88:77.

SO literally has Mrs. Ernell (Leda) Jensen taken this commandment that she imparts it beautifully to her Sunday School class in the Bonneville Ward, Bonneville Stake. Her students of Course No. 9, "Leaders of the Scriptures," likewise impart it to each other; and the fact that it is accepted by all is made evident to anyone visiting the class.

Here's a description of what one will find in the classroom:

Every student in the class has a Sunday School manual, a pencil and a notebook. Most of them have a Book of Mormon. The students come prepared. They are teaching themselves. The teacher has only to give guidance.

A great believer in full use of the Sunday School manual, Sister Jensen insists that every student in her class buy a manual and use it. "A lot of thought goes into preparation of the manual," she observes. "The subject matter is well outlined. The pictures are inspiring. It's possible to make up a whole lesson from one picture alone."

Her use of the manual extends beyond requiring a mere reading of the lesson. Sister Jensen assigns students different parts of the lesson, which requires them not only to become acquainted with a particular subject as discussed in the manual, but to read references given.

Lessons and assignments consist of more than mere parroting of what has been written. Sister Jensen requests students to make written reports on what they have read. She frequently gives both written and oral tests. This is an extension of her daytime teaching in the public schools. She is a teacher of English in Salt Lake City schools. She feels children are children whether in Sunday School or public school and the same system of learning and teaching applies in both cases.

Her system is to let students dig the information out for themselves. "Let them work on their own. That's why I make these assignments," she says.

But she is prepared herself. A thorough reading of the lesson and research precedes her Sunday morning. With the manual, graphs and pictures, an occasional cutout or a map, she comes armed for her Sunday class. One Sunday, the blackboard carried the cutout of an odd figure. The head was of fine gold,

(*Concluded on page* 299)

The L. Clayton Dunford family kneels in prayer, and their daily lives reflect the beneficent influence that this practice has upon them.

Prayer as a Family

By Congressman H. Aldous Dixon

"GOOD morning, Lord!" This is the Latter-day Saint way of greeting our Lord each morning and evening — only we do it through family prayers.

There are two versions of family prayer. One is that it brings God down to us. The other is that family prayer helps to bring us up to Him. More than likely both are correct, but the latter results in greater self-development. For example, there are two points of view with regard to confirmation after baptism. The one is that the injunction, "Receive ye the Holy Ghost" is a command to the Holy Ghost to come into the person being confirmed. The other view is that the command, "Receive ye the Holy Ghost" is a command to the person confirmed. The one concept places the burden upon the Holy Ghost; the other places the responsibility upon the person to live worthy of the gift of the Holy Ghost.

To my way of thinking, family prayers should be regular, namely every night and every morning. The practice should become a habit, but very definitely the prayers themselves should be anything but routine. I have heard family prayers that had become so automatic that the person praying rattled them off like an auctioneer.

Reasons for Fixed Procedure

Why should the practice of family prayer become a fixed and regular procedure? Here are some reasons:

One, "that which we persist in doing becomes easier, not that the nature of the thing has changed, but that the ability to do has increased." If you have not been accustomed to having family prayers it is going to be a little hard to begin tonight and tomorrow morning.

Second, regularity has the advantage of a definite time and place and makes many distracting decisions unnecessary.

Third, regularity conforms to the rules of habit formation, because it provides the opportunity for the prayer, does not allow any exceptions to occur and continues the practice. We should reduce to the effortless custody of habit all routine factors of life in order to free the mind for higher and more important work.

For example, I have small grandchildren who work long and laboriously to put on their shoes. They would keep at the dressing process half the morning unless there were some help and considerable prodding from their mother. If these youngsters never reduce the dressing process to a habit, which sometimes their mothers think is probable, they never will have time to do much work when they grow up. They will be completely bogged down by the simple mechanics of dressing. Let us, then, make the practice of family prayer automatic, not the prayer itself, and let us never allow an exception to occur.

The habit of family prayer does not mean that the family should pray together only upon regularly appointed occasions. Some of the best prayers are, in fact, offered under most peculiar circumstances where a sudden need arises as the following verse illustrates:

Prayin' Upside Down

Last year I fell in Hodgkin's well;
Head first said Seaman Brown
With both feet a stickin' up
And head a pointin' down.
And I prayed hard right then and there
Best prayer ever I said
The prayinist prayer, I ever prayed
Was standin' on my head.
—*Anonymous.*

Family prayer allays fear and brings a certainty of ultimate security which is indispensable to mental health. It naturally gives children the feeling that our Heavenly Father watches over us and that right will triumph. In spite of all of our blunders, if we make children feel that they are deeply, unreservedly and genuinely loved by God and their parents and if they are secure in that love there is a real chance that they will become wholesome individuals. Feelings of freedom, security and affection constitute the foundation for stable maturity.

Fervent family prayer gradually instills faith in a hereafter and faith in the life to come eliminates most of the fears of this life. People who have no faith in their resurrection can be compared in their outlook to William James' description of a party of ice skaters who are out on an island of ice when the ice on the lake sank all around them. There was no one to whom they could call to for help. They tried to sing to cheer themselves, but the words of the songs stuck in their throats. They tried to tell jokes, but the jokes fell flat. All because they knew that they were faced with inevitable death in the icy waters of the lake.

Faith Influences Attitude

Firm faith in the resurrection not only brings a sense of security that nothing else can bring, but it also influences our attitude and behavior in this life. One writer tells us that the great truth of the resurrection is not alone the security of knowing that we are to have a hereafter, but the fact that we live more nobly and cheerfully now because we know that we are going to live forever.

Family prayer not only develops faith in God and in His protecting power, but it develops faith in ourselves and confidence in our own destiny. Not long ago a friend and I had been visiting with a high Church authority. As we left, the friend said to me, "He is such a wonderful man that just being with him makes me think more of myself." I like to pray with my family because praying with them makes me like myself better.

Family prayer organizes the intelligence of the family and results in unity of family action. There is great power in organized intelligence, especially when it is inspired of God.

AND THEY TEACH ONE ANOTHER

(*Concluded from page* 297)

the breast and arms were of silver, the belly and thighs of brass.

One realized that the lesson was to be the dream of Nebuchadnezzar. What more graphic way to tell it. The students had read the manual. They could quote the scripture from the Book of Daniel. It was apparent that when time came for the written or oral test, each student would pass with flying colors.

It demonstrated the type of preparation for a lesson that caused one of the members of the class to feel "we get something." Gordon Knight, one of the students, said: "We feel she has everything prepared. The lesson is there for us. We have read it, and we're prepared to discuss it. We get something out of that class."

That the knowledge is retained is testified to by another student Barbara Thompson, who says she believes she could pass a test now on what was taught a year ago.

General Superintendent George R. Hill was impressed with this same feeling during a recent visit to the class. Sister Jensen had been called out of the city that Sunday, he recalls, but the class went right along. "The children had manuals and some had the Book of Mormon. It was an easy task for a substitute teacher to take over. It was evident the manuals had been studied and the scriptures had been given a careful reading. Everything was well prepared."

The preparation extends beyond the manuals. For instance, Sister Jensen assigned certain students the task of attending recent General Conference sessions. One girl came with a written report on all sessions: who conducted, who presided, who prayed and what General Authorities talked and their subject matter. Similarly, assignments made on other Church activities are as enthusiastically carried out.

The class is organized into two teams. Each team competes against the other for honors. Points are scored for preparation and for various activities in class. The team with the larger number of points at the end of each four-month period is guest at a party given by the team with the fewer number of points.

There are no laggards. The response is good. Attendance of the 18 in the class runs to 100 percent about three-fourths of the time.

Mark B. Petersen, president of the class, believes this organization inspires teamwork and interest. And speaking of Sister Jensen's teaching methods, he is thrilled. "Although she doesn't spend too much time on one subject, we learn about the Church and Scriptures," he said. "Review lessons help a lot. Some of the students spend more than an hour on the questions each week."

Sister Jensen's whole principle seems to be embodied in the statement by the anonymous observer: "The highest function of the teacher consists not so much of imparting knowledge as in stimulating the pupil in its love and pursuit."

TEARS

THEY tremble like the dew,
  And fall like soft, warm rain;
A precious gift from God,
  For sorrow, joy, or pain.
—*Dora Toone Brough.*

BE not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education. —*Fyodor Dostoyevsky.*

. . . The coming of Moses marked the beginning of the gathering of Israel, which since then has been underway.

The Tenth Article of

By ELDER MARION G. ROMNEY
of the Council of the Twelve

“WE believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.”

April 3, 1836, Moses, in the Kirtland Temple, “. . . committed unto (Joseph Smith and Oliver Cowdery) the keys of the gathering of Israel from the four parts of the earth.”[1] Thus was heralded the fulfillment of the Lord’s promise that when His “covenant people” should return unto Him, He would gather them from all the nations whither He had scattered them. “If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and . . . bring thee into the land which thy fathers possessed . . .”[2]

How fitting it was that Moses should restore these keys. Through him the Lord made the foregoing promise, after he (Moses) had led united Israel from Egyptian bondage “to the land of their appointed inheritance.” It was Moses, too, who with prophetic insight first foresaw and declared that Israel, by rejecting the leadership of God, would forfeit their blessings and be scattered “among all people, from the one end of the earth even unto the other.”[3]

Through the division of Israel into two kingdoms; the Assyrian and Babylonian captivities; the breaking off of Book of Mormon colonies; the destruction of Jerusalem; and the persecution of the Jews, the Lord did “. . . sift the house of Israel among all nations, like as corn is sifted in a sieve.”[4]

But the coming of Moses marked the beginning of the gathering of Israel, which since then has been under way. Here in the tops of the Rocky Mountains an ensign for the nations has been lifted up, around which the “outcasts” of Israel are assembling, Judah is returning to the land of Jerusalem.

Following the Assyrian captivity, a portion of Israel, “the Ten Tribes,” fled into “the land of the north” where, lost to men but not to God, they still remain. The resurrected Savior visited them following His ministry to the Nephites. The Prophet Joseph is reported to have “prophesied that John the Revelator was then among (them) . . . to prepare them for their return.”[5] The commission from Moses included keys for the “. . . leading of the ten tribes from the land of the north.”[6] En route to the land of their inheritance, they shall come to Zion and “be crowned with glory, . . . by the hands of . . . the children of Ephraim.”[7]

Scriptures concerning the gathering speak of the re-establishment of Jerusalem and of a new Zion. Ancient scriptures, though silent as to the location of this Zion, make reference to the physical characteristics of the region in which it is to be built: “. . . in the top of the mountains, and . . . exalted above the hills,” says Micah;[8] “very far off” and “lifteth up an ensign on the mountains,” says Isaiah.[9]

It remained, however, for modern scripture to reveal its actual site. Ether, the Jaredite prophet, predicted its establishment upon this (the American) continent.[10] Jesus, Himself, speaking in America,

---

[1] *Doctrine & Covenants,* 110:11.
[2] *Deuteronomy* 30:4, 5.
[3] *Deuteronomy* 28:64.
[4] *Amos* 9:9.
[5] *History of the Church,* Vol. 1, page 176 footnote.
[6] *Doctrine & Covenants* 110:11.
[7] See *Doctrine & Covenants* 133:26-34.
[8] *Micah* 4:1.
[9] *Isaiah* 18:3; 33:17.
[10] *Ether* 13:3-8.

Next month’s treatise will be “The Twelfth Article of Faith” by Elder Ezra Taft Benson because of the timeliness of the subject matter. “The Eleventh Article of Faith” by Elder Richard L. Evans will appear in the December INSTRUCTOR.

TENTH OF A SERIES

Faith*

said it should be established in this land.[11] To the Prophet Joseph, the Lord revealed in 1831 that Missouri was the "land of promise, and the place for the city of Zion. And . . . the place which is now called Independence is the center place."[12]

Great and glorious events are to follow the gathering of Israel, the restoration of the ten tribes, and the establishment of Zion. The people of Enoch's Zion are to come down out of heaven and join with the people of modern Zion. Christ shall come ". . . in the clouds of heaven, clothed with power and great glory;"[13] . . . to reign personally upon the earth, where he will dwell "in righteousness for the space of a thousand years."[14]

At His advent the earth will be cleansed of wickedness. A regeneration will begin. "Society shall be purified; nations shall exist in peace; wars shall cease; the ferocity of beasts shall be subdued; the earth, relieved in great measure from the curse of the fall, shall yield bounteously to the husbandman;"[15] and ". . . the earth will be renewed and receive its paradisiacal glory."

ELDER MARION G. ROMNEY

Great and glorious events are to follow the gathering of Israel, the restoration of the ten tribes, and the establishment of Zion.

ABOUT THE AUTHOR

ELDER MARION G. ROMNEY entered the Council of the Twelve in October, 1951. His service as one of the General Authorities began in 1941, when he was called as an Assistant to the Twelve. Since that time Elder Romney has been Assistant Managing Director of the Church Welfare Program.

His parents, George S. and Artemesia Redd Romney, had two sons and eight daughters. Born in Latter-day Saint Colonia Juarez, Mexico, in the autumn of 1897, Elder Romney moved to Utah as a boy. His family left Mexico as a result of a revolution there. Later the family moved to Rexburg, Idaho, where Elder Romney's father became president of Ricks College.

In 1930, Elder Romney became a practicing lawyer and had responsibilities as an assistant to the city attorney, the county attorney and district attorney. His law degree was earned at the University of Utah.

Some his earlier Church calls were: missionary to Australia, bishop of the Thirty-third Ward in Salt Lake City, and president of Bonneville Stake.

Elder Romney and his wife, the former Ida Jensen, have two living sons.

Elder Romney's steadfast loyalty to the Church, his diligence toward duty, his quiet humility, and his deep, sincere faith make him truly one of the stalwarts of present-day "Mormonism."

---

[11] 3 *Nephi* 20:22.
[12] *Doctrine & Covenants* 57:2, 3.
[13] *Doctrine & Covenants* 45:44.
[14] *Moses* 7:65.
[15] Talmage, *The Articles of Faith,* page 377.
*The tenth of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.

Notes from the Field

Take Them THERE To Tell It

Conducted by Wallace G. Bennett

A Heroic Visual Aid

ON July 24, the children of the Kindergarten and Primary Departments of the Junior Sunday School of Bonneville Ward, Bonneville (Salt Lake) Stake, visited the "This Is the Place Monument."

As the children gathered around this historic marker they were told the story of the trek across the plains and rugged mountains by these valiant pioneers. They were told "how they left comfortable homes and loved ones to follow their inspired leader, President Brigham Young, to the valley of the Great Salt Lake . . . how their faith was tried through loss of loved ones along the way . . . how many pulled heavy handcarts holding all their worldly possessions . . . about the long, weary march for the women and children."

The children were much impressed with the stories of the advance scouts, and how Erastus Snow lost his jacket in his eagerness to view and explore the valley and bring back information to President Young. They claimed that they would be a bit hesitant about giving up their modern-day Sunday dinners for a pioneer dinner of sego lily bulbs, and exchanging their beautiful, comfortable homes for covered wagons on a sun-baked desert.

Sister Mina Finlayson is the co-ordinator.

* * *

Ward Record Inspires Stake

THE Vermont Ward Sunday School in South Los Angeles Stake completed such a successful teacher training class recently that Stake Superintendent Matthias W. Merrill reported that each of the twelve ward superintendents have promised to duplicate this class starting this fall.

Using an on-the-spot visual aid, Mina Finlayson taught a lesson with a story to the Bonneville Ward Junior Sunday School.

There were 19 graduates in the Vermont Ward class. All participated in the graduation exercises. Topics presented at these exercises included: "Purpose of Teacher Training," by Irving Hoffman; "Objectives in Teaching—'In His Footsteps,'" by Sam Alman; "Methods of Teaching," by Lucile McBeth; "The Joy of Teaching," by Doris Marihart; "Use of Visual Aids," by Ruth Prall, Sylvia Marx, Eleanor Pead, and Mabel Bruce; "Observation and Practice Teaching," by Kathleen Saxelby. Ione Winn, who with Kathleen Saxelby, taught the class, gave a word of appreciation.

Certificates were awarded by Hyrum Larson, South Los Angeles Stake Director of Teacher Training.

* * *

Flannelboard Used in Berlin

ADULT members in the Dahlem Branch in Berlin, East German Mission, were recently given an effective representation by Elder Lawrence D. Wilson, mission Sunday School supervisor.

As the class members entered the room their attention was focused on the flannelboard, which had been prepared before class. Illustrated was a busy street intersection (as if viewed from the air) which had been drawn with pastel colors upon a piece of unbleached flannel. The theme was introduced with the question of every-day traffic problems in the streets. A picture of a large farm implement was placed on the "street," followed by a picture of a train and an airplane attempting to use the street. Showing what disorder and confusion would result if that were allowed, a picture of a policeman was placed in the center of the street to direct traffic. Out-of-place vehicles were removed.

The thread of thought was easily transferred to the spiritual side. Those present could see the goal of the lesson when a picture of the First Presidency was placed at the top of a separate flannelboard; a circular cardboard labeled "Word of God" was placed in the center of the board, with an arrow pointing toward the First Presidency. To the right was placed a picture of the Council of Twelve Apostles; and to the left, one of the First Council of the Seventy was placed. The theme of order and unity in the councils of the Church was easily interwoven.

Those present were given a much clearer understanding of the functions and unity of the governing body of the Church than would have been the case had the flannelboard not been used.

* * *

Loves To Teach Christ's Gospel

A CONVERT to the Church and former missionary to Argentina, Joseph Alan Fitzpatrick teaches one of Denver Stake's most successful Gospel Doctrine classes in Englewood Ward.

Joseph Alan Fitzpatrick

Stake Superintendent Arden B. Olsen says, "It is a joy to visit his class and to see the participation which he obtains." Brother Fitzpatrick declares, "I feel I come closest to the life of the Savior when I am teaching His word."

Brother Fitzpatrick is supervisor of clinicians and therapy in the Children's Speech Clinic at the University of Denver where he "is doing an exceptionally proficient job." He gives credit to the Church and its members for the numerous opportunities he has had for growth and advancement in his priesthood and in the Church.

* * *

She Holds Their Interest!

AN enrollment of 32 with a usual attendance of from 30 to 35 is the record of Course No. 7, "What It Means To Be a Latter-day Saint," in Hurricane North Ward, near Utah's famed, many-hued Sun Park. Naomi Sanders, the teacher, has endeared herself to all class members.

Naomi Sanders

Each Sunday she has at least two colored pictures to help illustrate the main objective of the lesson. *The Instructor* is her main source of pictures, but she also gets them from magazines, newspapers and calendars. She sometimes draws and colors her own pictures. Members of the class who are nine and ten years old are told what the next lesson will be about each Sunday, and they also find pictures which can be used.

Sister Sanders uses the blackboard considerably. The children help to tell her what to put on the blackboard under certain titles. One title on the board is "Noisy Boys and Girls." As the class members are enthusiastic and exuberant, Sister Sanders tells them she will write the names of those who make a disturbance, and leave them there all week. The space usually remains blank.

The children stand and relate their own experiences before the class. They participate in class discussion. They have projects that they report on each Sunday such as cleaning yards or helping someone in need. They are also encouraged to pray without the help of the teacher at the beginning and end of class. The children memorize the sacrament gem for each month in class as well. They bring their copies of the Book of Mormon to class so that they may read the passages that pertain to the lesson.

Recently married, Sister Sanders personifies the youth of Zion "defending truth and right" to her stake (Zion Park) and ward superintendency. Her husband is in the armed forces.

IF there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

COMING EVENTS

September 30 and *October* 1, 2, 1955
Semi-annual General Conference

October 2, 1955
Sunday School Semi-annual Conference

December 4, 1955
Sunday School
Sunday Evening Program

December 25, 1955
Sunday School
Christmas Worship Service

Colored Picture Article

Simple Things Can Be Fun, Too

By Ramona W. Cannon

MUCH of the joy of living comes from variety and contrast, and the two pictures for this month indicate contrasting types of pleasure that children enjoy. "There is Exciting Fun Outside" is an action picture. Leaves are whirling down, and the little boy is covering his sister (we suppose) with the crisp, crunchy gold and red beauties. (Note the slightly turned edges.) Here are companionship, physical activity and joy of nature.

In "There Can Be Quiet Fun with a Book," the subject is the quiet pleasure of enjoying oneself by oneself. One who can be contented with his own company develops greater inner strength and spiritual insight, and a good book is excellent mental stimulation.

Both pictures make us aware of the joy that can come to children from simple and natural sources.

"THERE IS EXCITING FUN OUTSIDE"

SURELY this picture will make all adults nostalgic for their own youth and fun with the lovely, lovely leaves of autumn. Shall we ever forget trailing our feet through their powdery, earth-scented depths or getting shoes wet when the leaves were damp with rain and touched with mold? Of course we remember being buried in a bright blanket of the fallen foliage, or playing in piled-up mounds of drying leaves, or smelling their pungent burning after the lawns were raked clean.

Children's spirits are high in the autumn, with its blue skies, direct warmth from the sun and a slight wintry edge to the breeze.

The outdoor play represented here by artist Harry Anderson is invigorating for the body and wholesome for the spirit. These laughing children portray an enviable joy, with the freedom of the great outdoors in their blood and their eyes filled with autumn beauty—the handiwork of nature, operating through the will and design of God.

How important it is for children to acquire this feeling for the harmony of life!

In a Sunday School class, questions might bring tots a recollection of the cycle of the leaves. At first there are hard little buds; then opening buds, like big green polka dots; young, tender leaves of delicate green; bigger, stronger leaves giving us shade on hot afternoons. Leaves become dappled with sunshine and dark tones as morning advances. Big and small splotches of lingering sunset light among strangely patterned leaf groupings make fantastic pictures and designs before darkness claims the world!

Then the gloriously colored leaves of autumn hanging for weeks upon the trees in their gay dresses. The fun of watching them in their little windblown journeys to earth!

And finally, the fun of playing with them and having your brother cover you deep with them, as in the picture. Note the tense expectancy suggested by the little girl's right hand, and the joy of the bright coloring and happy attitudes of the children. The rake stands idle while the children have fun.

(Cut out and paste on back of mounted picture.)

Reading is such fun!

"THERE CAN BE QUIET FUN WITH A BOOK"

THE picture, "There Can Be Quiet Fun with a Book," reminds us that Abraham Lincoln, another little boy with a book but with only candle light for illumination, believed that opportunities always come to the well prepared.

Wide reading brings preparation both for one's greater vocational success and for one's value as a neighbor, a citizen, a parent and a cultured member of society. Among our own Mormon pioneers, many people with little formal education achieved great things, but most such men and women were self-educated through the habit of well-chosen reading.

George Q. Cannon was such a man. He had little education, yet people who knew him as a youth scarcely remembered him without a book in his hand whenever he was not engaged in necessary labor. Going across the plains, he was often seen, after the animals were unharnessed, sitting on the tongue of a wagon, deeply engrossed in an informative book. In adult life he founded *The Juvenile Instructor*, was General Superintendent of the Sunday Schools for more than forty years, and was Utah Territory's representative in Congress in Washington for nearly ten years. He was nationally known as an outstanding statesman.

Dr. Howard R. Driggs, of New York, formerly of Pleasant Grove and Salt Lake City, Utah, has been termed the dean of Western American writers. His outstanding childhood memory is of his mother reading aloud to the family group.

Dr. Driggs, who taught and wrote on methods of teaching reading, feels that children should be encouraged to read aloud as well as silently; to visualize as they read; to read between the lines, expanding what is suggested by the text, by further imagery and thought; to re-tell what they have read. Conversation about the story is helpful, and especially useful, for retention and eagerness.

"Children's books should be attractive, well illustrated, and within the range of the child's vocabulary and interests," says Dr. Driggs.

Children should learn to be by themselves and read by themselves. Thus, their bodies gain rest while their souls gain growth, from an inner independence, and their imaginations and mentalities are strengthened.

Artist Beigneux's lovable little boy might almost be a young Lincoln, so eager and absorbed is he in the contents of his book.

The simple composition is charming with the distinct branch and leaves across the window pane contrasting with the merged background, against which the child stands out strikingly. The handling of color is skillful.

(Cut out and paste on back of mounted picture.)

(Concluded on page 306)

COURTESY NEW YORK LIFE INSURANCE CO.

There Is Exciting Fun Outside

There Can Be Quiet Fun with a Book

COURTESY NEW YORK LIFE INSURANCE CO.

A Flannelboard Story by Marie F. Felt

The Birth of John the Baptist

"But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

"And he shall go before him [Jesus] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." —*Luke* 1:13, 17.

IN the hill country of Judah, in a little town of Ain Karem, about four miles west of Jerusalem, lived two wonderful people. Their names were Zacharias and Elisabeth. All their lives they had wanted a baby and had prayed every day for the Lord to send one to them. For some good reason, however, he had not done so. Now that they were getting old, they felt sure that such a wonderful blessing would never be theirs. [End of Scene I.]

One day, however, in the Temple at Jerusalem, something very wonderful happened to Zacharias. He had come to serve as a priest and "according to the custom of the priest's office, his lot [assignment] was to burn incense when he went into the temple of the Lord." (Incense is an aromatic or fragrant gum or other substance producing a sweet odor when burned. It is used especially in religious ceremonies.) [End of Scene II.]

On this particular day, as the people prayed outside of the Temple, Zacharias went alone to the inner part of the Temple. As he entered the holy room, ". . . there appeared unto him an angel of the Lord standing on the right side of the altar of incense."

Zacharias was very surprised, and when he ". . . saw him, he was troubled." He was also very much afraid. In all his life, he had never seen an angel before; and he wondered why one had come to see him now.

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." He told Zacharias, also, of the great joy and happiness that this darling baby would bring to them and of the many people who would rejoice at his birth.

This baby who was to come was a very special baby, the angel said. Because of all the good things that he would do, he would be "great in the sight of the Lord." It would be his mission to preach to the people and prepare them for the coming of Jesus, the Son of God. (*Luke* 1:9, 11-13, 15.)

Even with such wonderful news coming directly from an angel of the Lord, Zacharias could hardly believe it. He asked how he would know that such a wonderful promise would come true.

Without a moments hesitation the angel said that his name was Gabriel and that he had come directly from God, our Heavenly Father, to tell him of the baby's coming. Because of his unbelief, however, and also that he wanted a sign that this promise would come true, the angel told Zacharias that the latter would not be able to speak until the baby had been born. [End of Scene III.]

Outside of the Temple, the people waited and waited. Never before had Zacharias been so long, and they wondered what had delayed him. When he did come out, they found that "he could not speak to them." (*Luke* 1:22.) Some thought that he might have had a vision because he could make motions, but he could not speak. (A vision is something seen or presented to the mind otherwise than by natural, ordinary sight in the normal waking state.) [End of Scene IV.]

As soon as Zacharias had completed the days that he should serve in the Temple, he returned home to his wife, Elisabeth.

About six months after this, the Angel Gabriel made another visit to this earth. This time it was to a lovely young woman named Mary who lived in the city of Nazareth. She, too, was to have a baby, he said; but this one would be even more important than the baby John. He would be Jesus, the Son of God, our Heavenly Father. Mary had been chosen to be His mother. Then he told her that her cousin, Elisabeth, was also to have a baby. Mary was very pleased. She knew how long they had waited for one and how honored they would feel. [End of Scene V.]

As it is with most of us when we have a secret, we long to share it with someone else. So it was with Mary. The Bible tells us that "Mary arose in those days and went into the hill country with haste [in a

MARY AND ELISABETH Painting by Bazzi.
They met together and shared their secrets.

hurry], into a city of Judah; And entered into the house of Zacharias and saluted [greeted] Elisabeth." (*Luke* 1:39, 40.)

When Elisabeth saw who had come to visit her, she was delighted. It was wonderful to see her cousin, Mary, again, and still more wonderful to talk together about the great honor that had come to each of them. Elisabeth's son, John, was to preach to the people and prepare them to receive Jesus' message, and Mary was to be the mother of Jesus himself. Humbly and gratefully these two fine women spoke of God, our Heavenly Father, and of the great things that soon would come to pass.

This visit of Mary and Elisabeth lasted about three months, and then Mary " . . returned to her own house." Soon after Mary had left, Elisabeth's baby was born. [End of Scene VI.]

When the baby was eight days old, the relatives and friends met for the ceremony of blessing the baby. ". . . And they called him Zacharias, after the name of his father." "And his mother [Elisabeth] answered and said, Not so but he shall be called John." (*Luke* 1:56, 59, 60.)

The people were very surprised. They thought that she must have made a mistake since no one in their family had ever before been named John. They therefore ". . . made signs to his father, how he would have him called."

Zacharias then ". . . asked for a writing table, and wrote, saying, His name is John. And they marvelled [wondered] all." (*Luke* 1:62, 63.)

As soon as this had been done, Zacharias' ". . . mouth was opened . . . and his tongue loosed, and he spake, and praised God." He told the surprised people that this new baby would be called a prophet, and that he should go before the Lord (Jesus) to prepare the people to receive Him. He should teach the people of right things to do and also teach them ". . . the way of peace." (*Luke* 1:64, 79.) [End of Scene VII.]

Years passed and all that had been said about John came true. Up and down the Holy Land he preached of Jesus who was to come, and one day He did. [End of Scene VIII.]

References:

Luke 1:5-80;
Matthew 3:1-12;
Mark 1:1-8.

Picture that May Be Used with This Story:

No. 68, "John Preaching in the Wilderness," Standard Publishing Co.

This Story May Be Used in Connection with These 1956 Lessons:

COURSE NO. 4: Sept. 2, "What Must We Do To Become Members of the Church of Jesus Christ of Latter-day Saints?"

COURSE NO. 10: Jan. 22, "Two Great Messages." Mar. 11, "Preparing the Way of the Lord."

This may be used also as enrichment material for any lesson dealing with the birth of Jesus.

HOW TO PRESENT THE FLANNELBOARD STORY

Characters and Props Needed for This Presentation Are:

Zacharias in street clothes.
Zacharias in priestly robes.
Elisabeth standing.
Elisabeth in sitting position.
Baby John.
Mary in standing position.
Angel Gabriel in standing position.
Mary in sitting position.
People praying outside the Temple.
People standing outside the Temple.
Relatives and friends gathered for the naming of the baby.
John the Baptist as an adult.
Outer view of the Temple at Jerusalem.
Holy of Holies room inside the Temple.
Altar of Incense.

Order of Episodes:

Scene I—Hill Country of Judah.

Scenery: Blue sky, green hills and a few houses.

Action: Place on the board the scenery and houses. In one of these houses lived Zacharias and Elisabeth. Place them in the foreground. As the baby is mentioned, place it on, too.

Scene II—Temple at Jerusalem, outer view. (See picture of drawings of Solomon's Temple for suggestions.)

Scenery: The Temple at Jerusalem, otherwise known as Herod's Temple was Solomon's Temple, rebuilt on a larger scale.[1]

Action: On the background of Scene I, remove the houses and replace with an outerview of the Temple. Place people in front of the Temple praying. Have Zacharias, in priestly robes in the foreground. As his name is mentioned as going into the Temple, remove him from the board.

Scene III—Inner Room in the Temple, known as the "Holy of Holies."

Scenery: "The Holy of Holies was a cube. It was without light. It contained the Ark of the Covenant and the Cherubim. It was entered only once a year and then by the High Priest alone. The space over it, 15 feet high was probably occupied by upper chambers, gold lined. (*I Chronicles* 28:11; *II Chronicles* 3:9.) In the Holy Place were ten golden candlesticks, ten tables of shewbread and the Altar of Incense."[2]

Action: As Zacharias enters, he sees the Angel Gabriel standing on the right side of the Altar of Incense.

Scene IV—Same as Scene II.

Scenery: Temple at Jerusalem, same as Scene II.

Action: People standing, waiting for Zacharias to come out from the Holy of Holies. He comes out, but he cannot speak.

Scene V—A room in Mary's home in Nazareth.

Scenery: Place flannel, the color of sunburnt bricks to represent the walls. Contrast with grayer flannel for the floors. The windows are small and high up in the walls. In the room might be a stove, a grinding mill, a clay kneeding bowl, a lamp and a straw bed.[3]

Action: Have Mary seated, looking upward as the Angel Gabriel appears.

Scene VI—Inner Scene in the home of Zacharias and Elisabeth.

Scenery: Similar to the description given for Mary's home. Have a door shown in the room.

Action: Mary enters. Elisabeth meets and greets her.

Scene VII—Same as Scene VI.

Scenery: Same as Scene VI.

Action: Elisabeth is holding the baby. Relatives and friends speak to her, regarding the baby's name. Zacharias writing that the baby's name shall be John. Zacharias' tongue is loosened. He foretells the baby's future and mission.

Scene VIII—By the River Jordan. John as an adult fulfils the prophecy concerning him. He preaches of Jesus who is to come.

Scenery: Outdoor scene. Blue sky, green grass and a river flowing through.

Action: John, as an adult, is preaching to the people assembled.

---

[1] Peloubet's *Bible Dictionary*, pages 671-682, published by John C. Winston Co., Chicago.

[2] Peloubet's *Bible Dictionary*, pages 673-675.

[3] Harper's *Bible Dictionary*, page 271.

SIMPLE THINGS CAN BE FUN, TOO

(*Concluded from page* 304)

Suggestions for Use:

"THERE IS EXCITING FUN OUTSIDE"

COURSE NO. 1: Oct. 9, "Thank You for Our Other Daily Blessings." Dec. 4, "We Love Our Neighbors and Friends." Dec. 11, "How We Show Our Love."

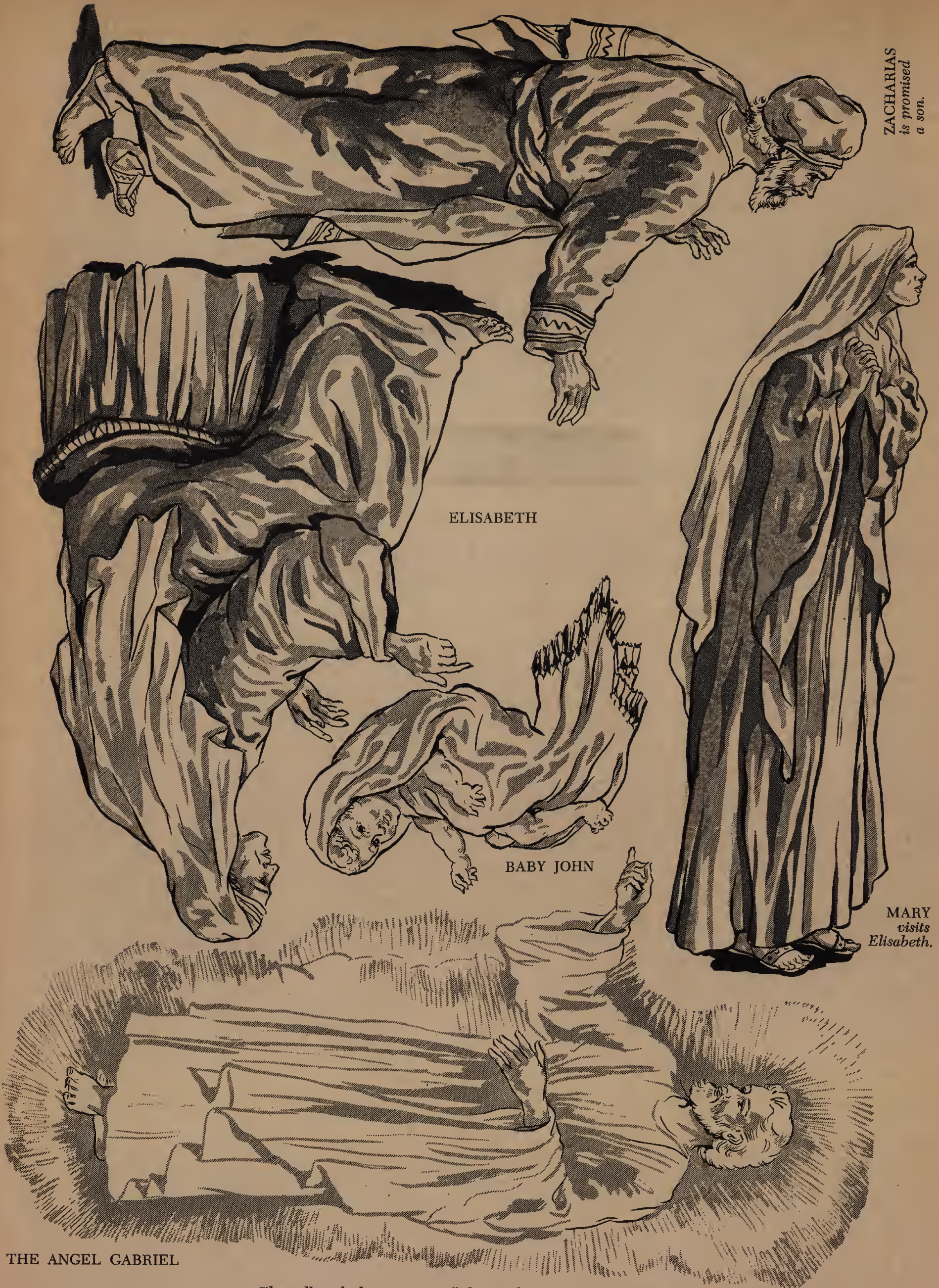
COURSE NO. 5: Nov. 13, "Love Makes Us Want To Share."

COURSE NO. 24: Oct. 30, "Recreation."

"THERE CAN BE QUIET FUN WITH A BOOK"

COURSE NO. 1: Oct. 9, "Thank You for Our Other Daily Blessings."

COURSE NO. 24: Nov. 6 and 13, "Living with Books."



Flannelboard characters for "The Birth of John the Baptist."

Drawings by Dorothy Handley.

OUR WORLD OF TOMORROW

Lesson Enrichment Suggestions

By **Minnie E. Anderson**

Principles for Reference Points

"Values and the World We Live In"; by Mildred M. Horton; *Child Study Magazine;* summer edition, 1955; 45 cents.

THE atom world of tomorrow will be a complete change from the world of today. "Our sons and daughters will be ready to channel the fabulous stream of change only if they have principles as points of reference and trained minds for tools," the author says.

Mrs. Horton asserts that mental equipment is the important tool for the years ahead: "Man's mind is his most characteristic resource. We cannot afford to let it rust from disuse. It is the functional skill of the intellect which needs to be cultivated to the utmost capacity of every citizen."

As we ourselves meet the changing world, we must teach our children to be aware of the world about them. Teach them to believe in the power of truth, to love God and respect men of all nationalities is the concluding advice of Mrs. Horton.

* * *

Know Your Religion

The Spirit Giveth Life, by Lynn A. McKinlay, published by Deseret Book Company, price $2.00.

INFINITELY pleasing, this book is a compilation of five lectures given at Barratt Hall by Brother McKinlay on the first four principles of the Gospel, as a part of the "Know Your Religion Series," under the direction of the Brigham Young University.

The author, a member of the Sunday School General Board, has based his material on the scriptural passage of *John* 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are the spirit, and they are life"; and again to the Corinthians, " . . . for the letter killeth, but the spirit giveth life." (II *Corinthians* 3:6.)

It cannot be supposed that the youth of the Church will accept the Gospel as a matter of course, the author asserts in the opening chapter. They must be instructed thoroughly in the things pertaining to God and the Gospel. There must be a conversion.

Brother McKinlay then continues to say that there are different degrees of conversion. There are those who claim membership in the Church, who say they believe, yet who do not conform or act in agreement with the teachings of the Church or take any part in its activities. Then there are those who in their minds accept and *do* because of fear of judgment, punishment, or not wanting to be in discord with family or neighbors. These are they whose faith is weak, who under stress and strain will grow weary and faint, and the "adversary will have power over them."

In another category are those who are truly converted—converted in spirit by the Holy Ghost. These are they whose faith is strong, who will not falter under any circumstances, who have a burning testimony of truth, who are activated by this testimony to keep the commandments of God.

The author advises that to merely recite a lesson is not teaching. The material must be clothed with spirit. The teacher must impart knowledge, faith and spirituality and awaken the soul of youth to a truth or message which will bring about a spiritual conversion and activate him to righteous living.

Teachers who are seeking to strengthen their own testimonies will find inspirational help from Brother McKinlay's book. Teachers of Courses 5, 13, *and* 19 *will find its pages full of excellent enrichment material.*

* * *

Source of New Ideas

Teacher Training Manual by the Teacher Training Committee, published by the Deseret Sunday School Board. Price: 50 cents for the manual, 25 cents for the teacher's supplement.

DO you grow discouraged at times with your teaching duties? Do you often feel inadequate? Do questions such as these keep popping up in your mind? *How can I perform more effective teaching? How can I best impart or increase to a greater degree "learning" in my students? What should I do? What should I read?*

For your answer, read the new *Teacher Training Manual* and *Supplement* from cover to cover. Keep it by your side as a reference book. Attend a teacher training class if possible, where group discussion of the manual material will help you understand successful teaching techniques and where other helpful new ideas may come to light.

The *Manual* is designed to give the teacher:

1. Training in the fundamentals of teaching,
2. Proficiency in the use of different teaching methods,
3. Help on how to gather useful teaching-aids and how to use them,
4. Understanding of the most effective ways to plan, prepare, and present a lesson,
5. Greater pupil participation.

The chapters discuss such provocative subjects as these:

1. "Elements of Successful Teaching,"
2. "What Does It Mean To Learn,"
3. "Emotional Development,"
4. "Intellectual Development,"
5. "Importance of Objectives,"
6. "Teaching Methods,"
7. "Lecture Method,"
8. "Storytelling,"
9. "Problem-project Method,"
10. "The Assignment,"
11. "The Lesson Plan,"
12. "Charts, Objects, Maps, Chalkboards, Pictures."

One of the most helpful chapters for the new, inexperienced teacher is the chapter on making assignments. The purpose of assigning a topic or a part of the lesson to a pupil is two-fold: First, to create interest; second, for self-activity, since by participating in the lesson the learning process is greater.

Enjoy your teaching by possessing the abilities you need, gaining the confidence necessary for effective teaching, knowing what to do and when to do it through the study of this illuminating little manual.

“Unto This People . . . Declare the Word”*

Teachers: Here are your assignments for class memorization, correlated with the December lessons.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

. . . He took their little children, one by one, and blessed them, and prayed unto the Father for them.

—3 *Nephi* 17:21.

LEADERS OF THE SCRIPTURES

Course No. 9

Let not your hearts be troubled; for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

—Doctrine and Covenants 98:18.

HISTORY OF THE RESTORED CHURCH

Course No. 11

And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober.

—*Alma* 37:47.

PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

—*Malachi* 3:8.

LIFE IN ANCIENT AMERICA

Course No. 15

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

—*Moroni* 10:4.

Value of Memorization

WHAT THE SCRIPTURES MEAN TO ME

ONE means the Father has taken to direct His children, one way He has of comforting and strengthening them, is by means of the scriptures. I have found this particularly true in the rearing of my children and in the frequent occasions in which I have been called upon to speak extemporaneously. How often in time of need has the Lord brought to my remembrance an appropriate inspirational passage of scripture. How often when a crisis has arisen, has it been a source of strength and influence to say, “This is what the Lord says . . .” and then to be able to quote from memory an appropriate passage of scripture.

Memorized, these gems of truth have become an integral part of my thinking to be brought to mind in time of need.

I can truly say with the Psalmist, “Thy word is a lamp unto my feet and a light unto my path.”

—*President Belle S. Spafford,*
Relief Society General Board.

CHRIST'S IDEALS FOR LIVING

Course No. 19

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

—*Moses* 1:39.

SAVIORS ON MOUNT ZION

Course No. 21

We shall go forth in the name of Israel's God and attend to the ordinances for them (the dead). And through the Millennium, the thousand years that people will love and serve God, we will build temples and officiate therein for those who have slept for hundreds and thousands of years—those who would have received the truth if they had had the opportunity; and we will bring them up, and form the chain entire, back to Adam.

—*Discourses of Brigham Young,* 1st & 2nd Editions, page 619; 1941 Edition, page 404.

PARENT AND CHILD

Course No. 24

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

—*Colossians* 4:6.

TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

—Doctrine and Covenants 88:86.

A MARVELOUS WORK AND A WONDER

Course No. 29

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

—*Moroni* 10:4.

---

*See Course No. 11.

When Are Members Potential?

Who Are Potential? Active to Potential, Service Reports, Certificate Requirements

By General Secretary Richard E. Folland

Potential or Not?

Q. *Just how do you decide if a member is potential or not?*

A. Column 7 of the Ward Sunday School Monthly Report should be brought up to date with the help of the ward clerk. This then should give the names of all members in the ward who should be in each class.

The names of members who attend Sunday School should be on the active roll on the left. On alternate lines on the right side of the roll, should be placed the names of those who are not attending. These latter names constitute the potential roll upon whom the enlistment committee will need to work.

* * *

Active to Potential Member

Q. *When should potential members be changed to active side of roll? Can active member who has become inactive be changed to potential side before end of year?*

A. "Potential" members' names should be transferred to the active side as soon as it is evident in the judgment of the teacher or class officers that the member needs no further enlistment work. An "active" member's name should be switched to the "potential" side as soon as it appears that that member has become "inactive" and requires enlistment or missionary work to be brought back into activity.

Any absence should be noted and assigned by the teacher to a follow-up friend who did attend no matter whether the person's name is on the "potential" or on the "active" side of the roll.

* * *

Combined Service Report

Q. *In reporting matters pertaining to starting time, number of speakers, time devoted to song practice, and time spent in class work, provision has been made in current report for exhibiting these data separately to the Junior and Senior sections of the school. Since we must operate on a combined basis, how should we report the data required by the report? For Senior only? For Junior and Senior with accurate reporting as to whether speakers were from the Junior or Senior sections of the school?*

A. So long as the Junior Sunday School classes meet with the Senior School for devotional exercises, no separate record is necessary. This record is kept by the Senior School secretary in the regular Sunday School minute book. Names of speakers (those who gave 2½ minute talks) are recorded as giving their presentation in the Senior school.

Class attendance is secured from the roll books from each of the classes in the school. Since the Junior classes adjourn for class work before the Senior group, they may be given separate credit on the monthly report in Columns 8, 9, 10, 11 and 12, line "v," by the ward secretary.

* * *

Attendance Requirements

Q. *What per cent of the total number of classes held during a Teacher Training course should be attended before a student is eligible for a certificate?*

A. The General Board has not specified how many times a trainee should attend before being given a certificate. This has been left to the good judgment of the teacher trainer. The certificate should indicate more than attendance on the part of the trainee. (See Chapter 10, page 47, of *The Sunday School Handbook.*)

THE DESERET SUNDAY SCHOOL UNION

George R. Hill, *General Superintendent;*
David Lawrence McKay, *First Assistant General Superintendent;* Lynn S. Richards, *Second Assistant General Superintendent;*
Wallace F. Bennett, *General Treasurer;* Paul B. Tanner, *Assistant General Treasurer;* Richard E. Folland, *General Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
A. Hamer Reiser
Inez Witbeck
Lucy G. Sperry
Marie F. Felt
Gerrit de Jong, Jr.
Earl J. Glade
Wendell J. Ashton
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder
A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Hazel W. Lewis
Lowell M. Durham
Florence S. Allen
Beth Hooper
Wilford M. Burton
Asahel D. Woodruff
James L. Barker
Reed H. Bradford
Frank S. Wise
David A. Shand
Newell B. Weight
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Norman R. Gulbrandsen
Wallace G. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mima Rasband
Edith M. Nash
Marion G. Merkley
Minnie E. Anderson
Henry L. Isaksen
Alva H. Parry
Bernard S. Walker
Royden G. Derrick
Harold A. Dent
Lynn A. McKinlay
Wayne G. Brown
Leland E. Anderson
Paul B. Tanner
Horace A. Christiansen
Catherine Bowles

Adam S. Bennion *and* Hugh B. Brown, *Advisers to the General Board*

"Hark! The Herald Angels Sing"

By Alexander Schreiner

DECEMBER, 1955, "Hark! The Herald Angels Sing," *Hymns—Church of Jesus Christ of Latter-day Saints,* No. 60.

FOR CHORISTERS: Here we have a masterpiece of music written by that prince of composers, Felix Mendelssohn. This music is not only superb from a composer's standpoint, but what is more important, it is inspiring to the singer and listener. And the music itself encourages vigorous singing.

By vigorous singing we do not mean breathless, hurried singing. We rather mean singing to a tempo which will be comfortable for everyone, so that all may feel that it is "just the right tempo." It sometimes happens that a chorister gets unduly excited and wants to beat time faster and faster. He has a feeling that he gets more out of the singers when he is rushing them. Well, let him calm down and cool off his pulse. The metronome mark here indicated is very good, and may be varied somewhat either slower or faster.

If you feel that you usually get vigorous results only by a fast tempo, then try beating a more vigorous beat, using larger beating patterns and making your beats more angular rather than rounded.

Another method of getting strength into the performance is for the chorister to maintain a steady tempo. This hymn can take a metronomic, rigorous beat. Mendelssohn's music quite generally calls for a very steady pulse. Use no *rubatos* here; they are expressive of weakness. Use a very slight ritard at the end.

This hymn is especially well suited to four-part singing. Encourage your people to sing the other three parts. The harmony is excellent. Give some attention to this, but try at the same time to keep everyone singing all the time.

FOR ORGANISTS: This is not an easy hymn to play. The fingers are stretched out quite a bit on the left hand. As has often been indicated on this page, when the bass note is far below the tenor note, then help yourselves by playing the tenor note in the right hand with the upper parts.

If your organ has pedals, play them throughout except for the middle line.

Try for a vigorous performance by a bright organ tone. No tremolo. Imagine hearing this music to a jittery tone! Rather, we want it powerful in feeling. Then keep the pulse very, very steady. Somewhat in the style of a rather fast march with a step on each quarter note.

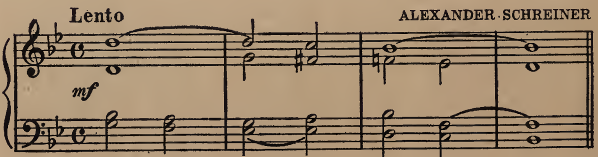
Be careful of the note values in the first measures of the fourth and fifth line. The fourth line has four quarter notes. Beat them out very evenly. In the last line, note the dotted quarter and eighth notes. Play them in their splendid, expressive rhythm.

Finally, try to play the melody rather *legato,* at the same time playing the three other parts more detached for rhythmic emphasis. The results are magic.

Are you trying all this out at the Preparation Meeting?

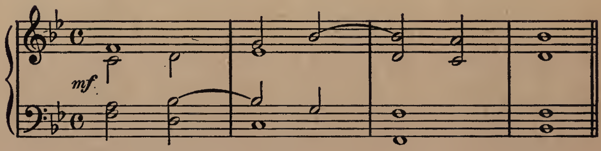
Sacrament Music and Gem

For the Month of December



SACRAMENT GEM

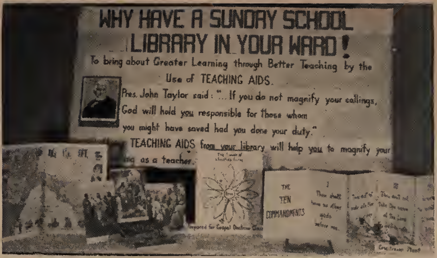
AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. —*John* 17:3.



Library and Teaching Aids

Franklin Stake's preparation meeting displays are designed to improve the use of visual aids in all ward classes.

By Mathilda M. Larsen


WHY HAVE A SUNDAY SCHOOL LIBRARY IN YOUR WARD!
To bring about Greater Learning through Better Teaching by the Use of TEACHING AIDS.
Pres. John Taylor said: "...If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty."
TEACHING AIDS from your library will help you to magnify your [calli]ng as a teacher.
THE TEN COMMANDMENTS

Don't Just Say It, DISPLAY IT!

"THIS is what I mean by a groove board," said an eager teacher as she motioned her superintendent toward the exhibit in the hall. "It wouldn't be hard to make."

"Oh, I see!" he brightened. "It's just a piece of five-ply board sawed to hold your cutouts. Sure, I'll make one for you."

And so, another teacher was assisted in her efforts to present her lesson material in a more meaningful way to her class. This is only one example of how helpful ideas are obtained and made understandable by one's actually seeing displays of teaching aids.

An effort is being made to acquaint the Sunday School officers and teachers of Franklin (Preston, Idaho) Stake with the desirability and usefulness of the library program as outlined by the Deseret Sunday School General Board.

At each stake preparation meeting, under the direction of stake Superintendent Orion Jensen, a chart and a display are prepared and exhibited by the stake librarian, Mathilda M. Larsen, with the cooperation of other board members who contribute ideas and articles. This exhibit is set up in the foyer of the stake house where all who enter can readily observe and study the instructions and various helpful teaching aids.

The chart is arranged on a large flannelgraph, 3 by 6 feet in size which is placed on a large floor easel. The exhibit is placed on a long, low kindergarten table below the chart.

Headings of Charts prepared to date are:

1. Why Have a Sunday School Library in Your Ward!
2. How to Obtain a Sunday School Library in Your Ward.
3. Keep Your Teaching Alive in '55.
4. Enrich Your Lessons with Maps.
5. Explain Your Lessons with Charts.

Instructions for the charts are selected from the librarian's departments, and from other valuable articles from past copies of *The Instructor*. Added to these are admonitions of our Church authorities which apply to the use of teaching aids, which themselves are really lesson enrichments in easily understood, concrete forms.

The exhibits consist of teaching aids that are useful in teaching Sunday School lessons. Each display endeavors to show a variety of both original charts, maps, models, and other aids that have been made for classes in the wards, as well as those that stake board members have discovered or originated. Everyone strives toward the pooling of ideas from all teachers and librarians of the stake for the benefit of all.

It must be remembered that visual aids are only a means to an end. They do not take the place of thorough preparation and good teaching of the subject matter. Any teaching aid that is too elaborate or involved overshadows the lesson to be taught and defeats its purpose.

Back of all Franklin Stake's efforts in this library work, they keep in mind the importance of using appropriate aids for lessons in order to establish in the minds of their pupils faith in the Lord and in their fellow men, and in the immortality of the soul. In the words of President David O. McKay at a chapel dedication, "It is the purpose of the Church to bring our souls in tune with the Infinite."

Those Pictures in Your 1956 Packets

TO assist you in planning your picture needs for 1956, we are listing each of the colored or black-and-white pictures found in your packets. These can be purchased individually or by packet from the Deseret Book Co., 44 East South Temple St., Salt Lake City, Utah.

Black-and-white pictures cost 5 cents each, colored ones, 10 cents each in the standard 8-by-10-inch size. On mail orders, the minimum total must be 50 cents. Orders totaling less than 50 cents can not be handled.

For Course No. 1:

For this course, the colored picture packet costs $2.10 and contains 35 pictures as follows:

No. A-100	Child Giving Thanks,
No. A-6	How Jesus Loved the Flowers in the Field,
No. A-10	Helping Little Sister,
No. A-17	God's Care for Children,
No. A-39	Bird Bath and Flowers,
No. A-47	Helping Grandma Shell Peas,
No. A-52	How God Protects Birds,
No. A-2-N	God's Care by Day and Night,
No. A-62	Be Ye Kind,
No. 65	Presentation in the Temple,
No. A-68	Children and the Cow,
No. 101	Water out of the Rock,
No. 128	Manna in the Wilderness,
No. 155	God's Gift of Water,
No. 168	The Last Supper,
No. 225	Going on an Errand,
No. 231	The Good Shepherd,
No. 257	The Child Samuel in God's House,
No. 263	God's Loving Care for Animals,
No. 301	The Baby Jesus,
No. 359	Child Kneeling in Prayer,
No. 378	Gathering Leaves,
No. 379	Thanking Thee, Heavenly Father, for Food,
No. 412	The Wise Men,
No. 445	Suffer the Children To Come unto Me,
No. 451	Jesus and the Children of Many Nations,

No. 454 Feeding the Five Thousand,
No. 475 Here Am I (Samuel),
No. 476 Consider the Lilies,
No. 497 Arrival of the Shepherds,
No. 501 Jesus in the Carpenter Shop,
No. 508 The Madonna,
No. 516 Flight into Egypt,
No. 533 Jesus Preaching,
No. 636 No Room in the Inn.

There is a black-and-white picture packet that costs 80 cents and contains 20 pictures as follows:

No. 3 Watering Lawn,
No. 4 I Am Three Years Old,
No. 8 Sleeping,
No. 9 I Love To Pray,
No. 11 An Indian Child,
No. 13 Opening the Gate for Daddy,
No. 14 Daddy Can Fly a Kite,
No. 19 A Deacon Passes the Sacrament,
No. 23 A Latter-day Saint Sunday School,
No. 26 Our Family Goes to Sunday School,
No. 29 Daddy Milking the Cow,
No. 31 Our Helper, the Milkman,
No. 32 Daddy Comes Home,
No. 38 Blessing the Baby,
No. 44 Family Prayer,
No. 45 The Family Story Hour,
No. 46 We Love To Pray at Sunday School,
No. 47 I Am a Part of All I Have Met,
No. 48 The Pioneer Handcart Family,
No. 49 Our Sunday School Teacher.

For Course No. 2:

Teachers of Course No. 2 will find useful a packet of flannelboard characters and items correlated with special, selected lessons. Elements from the packet are not sold separately. Complete it sells for $1.50.

Also for this course, there is a picture packet selling for 50 cents and containing nine colored and black-and-white pictures as follows:

Black-and-white:

No. 19 A Deacon Passing the Sacrament,
No. 15 Boy and Girl at Chapel Entrance,
No. 26 Our Family Goes To Sunday School,
No. 36 Praying in Sunday School,
No. 50 President McKay and the Children.

Colored:

No. 257 The Child Samuel in God's House,
No. 438 Twenty-third Psalm,
No. 451 Jesus and the Children of Many Nations,
No. 481 Gethsemane.

For Course No. 4:

For this course there is a colored picture packet costing $1.50 and containing 23 pictures as follows:

No. 47 Daniel Refuses King's Wine,
No. 68 John Preaching in the Wilderness,
No. 69 Jesus Baptized,
No. 87 Parable of the Seed,
No. 91 Jesus Stilling the Storm,
No. 104 Moses,
No. 121 Finding Baby Moses,
No. 168 The Last Supper,
No. 183 Ten Lepers,
No. 218 The Good Samaritan,
No. 231 The Good Shepherd,
No. 256 Mary at the Tomb,
No. 267 Washing the Disciple's Feet,
No. 400 Jesus Clearing the Temple,
No. 438 Twenty-third Psalm,
No. 445 Suffer the Children To Come unto Me,
No. 475 Here Am I (Samuel),
No. 481 Gethsemane,
No. 497 Arrival of the Shepherds,
No. 501 Jesus in the Carpenter Shop,
No. 519 Three Marys at the Tomb,
No. 541 Come unto Me,
No. 622 Prodigal Son.

Also for Course No. 4, there is a black-and-white picture packet costing 60 cents and containing 15 pictures as follows:

No. 5 Brother and Sister,
No. 6 Boy Running between Parked Cars,
No. 7 Being Happy,
No. 8 Sleeping,
No. 9 I Love To Pray,
No. 10 He Can Who Thinks He Can,
No. 16 President Brigham Young,
No. 17 President Heber J. Grant,
No. 18 President George Albert Smith,
No. 19 A Deacon Passing the Sacrament,
No. 20 Being Baptized,
No. 21 Being Confirmed,
No. 22 Using the Flannelboard,
No. 23 A Latter-day Saint Sunday School,
No. 24 Reverent Attitude of Children.

For Course No. 8:

For this course, a picture packet containing 37 colored pictures has been prepared. The complete packet sells for $2.10 and contains the following pictures:

No. 100 The Return of the Spies,
No. 104 Moses,
No. 105 Joshua, New Leader,
No. 107 The Fall of Jericho,
No. 112 The Meeting of Jacob and Esau,
No. 113 Joseph's Coat,
No. 115 Joseph Made Ruler,
No. 116 Joseph Meets His Brothers,
No. 119 Joseph Forgives His Brothers,
No. 120 Joseph's Brothers before Pharaoh,
No. 121 Finding Baby Moses,
No. 123 Moses and the Burning Bush,
No. 124 Moses and Aaron before Pharaoh,
No. 128 Manna in the Wilderness,
No. 129 Israel at Mount Sinai,
No. 135 Driven from the Garden,
No. 137 Building the Ark,
No. 138 The Rainbow of Promise,
No. 140 Abram and Lot,
No. 193 Solomon Dedicates the Temple,
No. 198 Gideon and the Three Hundred,
No. 200 Ruth and Naomi,
No. 201 Call of Samuel,
No. 203 Samuel, the Victorious Leader,
No. 204 Saul Anointed King,
No. 210 David and Goliath,
No. 212 David and Jonathan,
No. 299 Joseph's Dream,
No. 387 Rebekah at the Well,
No. 435 Deborah and Barak,
No. 443 The Pillar of Cloud and Fire,
No. 448 David, the Shepherd Boy,
No. 483 Crossing the Red Sea,
No. 490 Joseph Interprets Pharaoh's Dream,
No. 492 Isaac, the Peacemaker,
No. 602 Ruth,
No. 630 Jacob's Dream.

For Any Course:

There are three sets of pictures that will be found useful in many classes throughout the year. They are "Our Church Presidents," "Our Temples," and Friberg's "Book of Mormon" pictures.

"Our Church Presidents" picture packet contains nine colored pictures and sells for 60 cents. The pictures are:

No. 8126 Joseph Smith,
No. 8160 Brigham Young,
No. 8163 John Taylor,
No. 8168 Wilford Woodruff,
No. 8176 Lorenzo Snow,
No. 8217 Joseph F. Smith,
No. 8221 Heber J. Grant,
No. 507 George Albert Smith,
No. 506 David O. McKay.

"Our Temples" packet sells for 80 cents and contains 12 colored pictures of these temples:

No. 8142 Kirtland Temple,
No. 8143 Nauvoo Temple,
No. 8144 St. George Temple,
No. 8145 Logan Temple,
No. 8146 Manti Temple,
No. 8147 Salt Lake Temple,
No. 8148 Hawaiian Temple,
No. 8149 Canadian Temple,
No. 8150 Arizona Temple,
No. 8151 Idaho Falls Temple,
No. 508 Swiss Temple,
No. 509 Los Angeles Temple.

Friberg's "Book of Mormon" picture packet contains eight pictures in color and sells for $1.00. The individual pictures cost you 15 cents each with a minimum order totaling 60 cents. The pictures are:

No. 1 The Brother of Jared Sees the Finger of the Lord,
No. 2 Lehi in the Wilderness Discovers the Liahona,
No. 3 Young Nephi Subdues His Rebellious Brothers,
No. 4 Lehi and His People Arrive in the Promised Land,
No. 5 Abinadi Delivers His Message to King Noah,
No. 6 Alma Baptizes in the Waters of Mormon,
No. 7 Ammon Defends the Flocks of King Lamoni,
No. 8 Helaman Leads an Army of 2,000 Ammonite Youth.

At bargain rates are three colored picture packets. They contain:

10 assorted Old Testament pictures and sells for 60 cents,
10 assorted New Testament pictures and sells for 60 cents, and
97 assorted Church History pictures with notes and sells for $3.00.

A SOCIALIZED WORK EXPERIENCE Photo by Ray G. Jones.

Whenever it's a socialized lesson or work period, the teacher maintains her leadership though she is not the "chief actor."

What Are Your Teaching Methods?

By Mima Rasband

THERE are many methods of presenting lessons. All of them are not applicable to Sunday School teaching, nor to the teaching of all age groups in Sunday School. Surroundings, circumstances and student needs and abilities will also influence our selection of teaching methods for a particular lesson. The storytelling method has been well developed and presented in our manuals and in previous *Instructor* articles so no further reference will be necessary here.

The four methods of lesson presentation for us to consider are: first, the socialized lesson; second, questions and answers; third, assignments and reports; fourth, the lecture method.

In thinking of these methods, it is important to remember that seldom does any one method stand separate and apart in complete isolation of an other. A given lesson may contain some lecture and some pupil activity in the form of discussion or report. Nearly all lessons have a story woven in them.

Socialized Method:

A classroom is socialized when a friendly spirit of cooperative work prevails. It is not socialized when the teacher is the "chief actor" and the students recite only when called upon. The most important factor in this type of teaching is the teacher's personality and his attitude toward students and teaching.

In a socialized classroom, the teacher maintains his position as a leader but keeps this authority in abeyance. His leadership comes to the fore when greater knowledge and experience are needed for the good of the group. This requires thorough and careful preparation.

Unless a teacher stimulates a class, there will be no discussion; and unless he can guide the discussion toward certain thinking, it may be purposeless. Rather than plan a lesson to be used entirely in class discussion, it is more profitable for most age groups for a teacher to plan brief discussion periods as they fit into the lesson.

The Question Method:

The right kind of question can be stimulating and interesting. Following are types of questions:

Review Question — This type of question helps to systematize knowledge, organize facts and challenge memory. This question should be carefully thought out and searching. It requires knowledge of the subject which is used as a basis for thinking.

Example: "Is the Sunday School a good missionary system? Why?"

Fact Questions — This type of question checks on mental alertness and recall. It requires a specific answer. It is a test of knowledge. If used wisely it is fun and helps class members to remember important facts.

Example: "Who was Joseph Smith?"

Review Questions — These questions may be asked in a variety of ways:

1. On one-half of a chart or blackboard is written the question. On the other half is the answer. The class members find the correct answer for a given question.
2. In a posting chart place the answers to questions which the teacher will ask orally. As the questions are asked the students find the correct answer.
3. Class members may be divided into two equal groups. One group asks the question, the other group gives the answer.
4. True-false questions might be used at times although they are rather an inaccurate type because of the element of guessing that is involved.
5. Challenging or Leading Questions — This type of question can promote thinking. It uses what a student already knows and helps him to solve problems. It encourages thought and independence of judgment.

Example: "Why has Utah become a wonderful place in which to live?"

From the *Supplement* of the Sunday School *Teacher Training Manual* we read these words written by Stevens: "Good questions should stimulate reflection, should be adapted to the experience of people and should draw forth a well-rounded answer."

Assignments and Reports:

In this method, class members are asked to come to class prepared with certain materials or information and report their findings to the group. Even very young children can participate by bringing pictures.

The assignment is one of the important factors of teaching. The best assignments are a part of the careful preparation of a teacher. An assignment may be given to a committee or to individuals, or an entire class. A teacher should be sure to follow up assignments made.

The Lecture Method:

As a teaching method in the younger classes in Sunday School an entire lesson presented through the lecture method is not recommended. It calls for sustained interest on the part of the pupils. Children can not be responsible for either the marked interest or sustained attention for long periods of time.

The lecture method has some advantage with older classes when there is some information needed or facts to be given. In the hands of a teacher with an interesting personality and an important message to give, this method may be used *occasionally.*

In conclusion let us say methods used in lesson presentation will depend on the material to be presented. One will not always use the same method. Many class periods will be a combination of several methods. Experience will help the teacher to develop the methods that will be successful.

Remember:

We learn to read by reading.
We learn to write by writing.
We learn to teach by teaching.

Suggested Article References:

"Are You a Director of Pupil Activities?" by Hazel F. Young, February, 1954; "She Uses Heart with Art in Her Teaching," by Pearl Allred, February, 1954; "Tots Can Learn as They Rest," by Margaret I. Kitto, March, 1954; "Hold Their Interest," by Addie J. Gilmore, March, 1954; "Give Them a Project," by Frances C. Yost, April, 1954; "Pupil Activity Is Important," by Margaret Hopkinson, April, 1954; "The Art of Questioning," by Edith A. Ryberg, June 1954; "Give Them a Firsthand Experience," by Camille W. Halliday, July, 1954; "Make Your Lessons Effective in Daily Living," by Lowell L. Bennion, November, 1954; "Conversation—An Important Class Activity," by Mima Rasband, November, 1954; "Let the Children Do the Drawing," by Hazel W. Lewis, May, 1955; "Let the Shy Ones Speak, Too," by Alma P. Burton, May 1955; "Children Like To Talk," Jena V. Holland, August, 1955.

OUR TEACHING RESPONSIBILITIES

OUR responsibility as Sunday School teachers is to teach the Gospel of Jesus Christ to all our students. Not only is it important that we relay this message to others, but more important is it that we teach the Gospel in such a way that it will function in the lives of those hearing it. This can be done only if we awaken on the part of our class members an active interest in the lesson. Unless there is interest, an emotional reaction, and a pattern of thinking an experience can not properly be called educative. Therefore, to be truly worth while, a class period needs to bring about a change within the lives of the class members. —*Mima Rasband.*

SIX MISSIONARY BEATITUDES

BLESSED are missionaries of the Gospel, for to them is given the promise of the presence of Christ. (Compare with *Matthew* 28:19, 20.)

Blessed are the sowers of the Word of God, for they shall abundantly rejoice. (Compare with *Psalm* 126:6.)

Blessed are those who turn many to righteousness, for they shall shine forever. (Compare with *Daniel* 12:3.)

Blessed are they who spend themselves in helpful service amongst the needy brethren of our Lord, for they shall have the benediction of the King. (Compare with *Matthew* 25:34-36.)

Blessed are those who give to help forward the Kingdom of God, for these have the approval of the Savior. (Compare with *Acts* 20:35.)

Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensation. (Compare with *Matthew* 19:29.)

TEMPTATION

PARTICULAR skills are required to build a firm foundation for a building on some islands of the Pacific, because the water level on those islands is occasionally just a few feet under the surface of the earth.

Where concrete is used to build a foundation, it is often necessary to keep a pump busy at the building site day and night to keep the water out of the excavated area until a foundation can be poured and is completely hardened. If water is allowed to seep in before the concrete is set, it may weaken the foundation and make it unsuitable for bearing the load for which it was designed.

Some feel that while they are casting the foundations of their character, they can allow a few temptations to seep in just to see if they can resist them. In spite of repeated warnings of the damage that can be done, they feel that "just once won't matter." One cigarette, one drink, one little party with associates of doubtful character will be a harmless venture.

Too often, character foundations are weakened beyond usefulness by the flood of events that follow the first little trickle of temptation. The wise pump the evils of the world away from the foundations of their characters. —*Arthur S. Anderson.*

Let Them All Worship With Music

By Claribel W. Aldous

Photo by Collins & Morris.

MUSIC IN THE WORSHIP SERVICE

*As the language of the heart, it affords opportunities for teaching the Gospel.**

> *"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."*
> —*I Samuel* 16:23.

MUSIC is the language of the heart. It has the power to touch the soul of each individual hearing it. This shows us how important music is in the worship service in Junior Sunday School. It adds to the beauty and gives power to the spiritual experience that each person has as he participates with his friends and neighbors in the Sunday School program.

From the soft beautiful strains of the organ prelude calling him to worship and welcoming him to the Sabbath School to the strains the child hears as he leaves the worship service to attend his class, music offers each one a chance to worship his Heavenly Father.

The choristers and the organists have a great responsibility and a wonderful opportunity to teach the Gospel to children through beautiful music. Following are some suggestions that might be helpful in bringing music in the worship service into its proper importance:

Use an Organ

First, wherever it is possible, use of an organ rather than a piano is encouraged.

The Chorister-Organist Team

Second, choristers and organists should always work as a team in planning the music for the worship service. The music should set an atmosphere of reverence that will carry over into the class period.

Choristers and organists should consult officers and teachers as to songs whose message will strengthen the Gospel principles being taught in the lessons. Having discussed the music to be presented with the officers and teachers, the chorister-organist team should then be given the freedom of action necessary to teach and conduct the worship service music.

The musicians should choose songs far enough in advance so that the chorister may learn the words and be able to sing without the aid of a book. In the same way, the organist will be able to play the song smoothly and beautifully without stumbling.

The chorister and organist, should encourage officers and teachers to know and sing the songs in order that the latter can lead out and help the children learn the new songs. The singing teacher makes a singing class.

---

*Playing the organ in the Highland Ward Junior Sunday School, East Ogden Stake, is Carol Conroy. Genevieve Neuenschwander is the chorister. Whenever possible, the organ should be positioned to allow the organist to see the chorister.

These musicians should encourage officers and teachers to heed the call to worship by setting the example of quietly and reverently listening to the preludial music.

The organist and chorister should encourage and invite the priesthood members in charge of administering the sacrament to worship with the group through singing the songs.

In presenting a new song, the chorister and organist should first learn the song together so that they will understand the interpretation of each other. Then united, they can present the words and music in a way that will provide a meaningful worship experience for the children.

As a special treat and a surprise for the children, sometimes a new song might be introduced by having a chorus of teachers sing the song to them.

The Song Book

Third, *The Children Sing,* has been produced by the music committees of the Sunday School and Primary General Boards, under the direction of the General Authorities, as the junior hymnal of the Church. Therefore, its use in the worship service of the Junior Sunday School should be encouraged.

Songs contained in *The Children Sing* are filled with many religious truths. Young children can understand the message and learn these truths when a song is properly taught. Childhood is the time to instill these truths in their hearts and minds.

Some of the songs might seem difficult for the young children, but remember that to sing about our Heavenly Father teaches a child to know and to love Him.

A chorister can spoil a worship experience by talking too much; however, time should be taken to explain the meaning of difficult words and phrases so children will have the right concept. Then as the song is sung and resung in various situations the child's understanding and knowledge will grow.

The child who is too shy to participate alone can have an opportunity to feel that he has made his contribution by listening to devotional music and singing hymns with the group.

The Children Sing contains many lovely prayer songs. A child too shy to pray alone can sing a prayer with a group, especially if his teacher sings too.

Visual aids such as a flannelboard and pictures help the children to learn a song more readily. Such aids will also help the children to remember a song they once knew and have not sung for some time. The chorister who is neat and cheerful and has a happy smile and loves to sing is in herself a good visual aid.

Music Classes

Choristers and organists should be encouraged to attend the music classes sponsored by the Church. For information about these classes write or telephone to Tracy Y. Cannon, 50 North Main Street, Salt Lake City 1, Utah.

It is well to know and to note the suggestions listed above, but we should not become so involved in the mechanics of the music program that the message of the hymn or the spiritual uplift furnished by beautiful music is lost to the worshiper.

* * *

Next Month's Article

NEXT month's article will be, "Thanksgiving and Junior Sunday School," by Eva May Green.

* * *

Sacrament Gem

WHILE of these emblems we
partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean
and pure.

* * *

Junior Sunday School
Song of the Month
for December

A Christmas Carol

"Christmas Night," *The Children Sing,* No. 151.

OUR song for the month of December is not a traditional Christmas carol; however, it is always lovely and has a definite place in our worship service. There are many songs that help us teach the beautiful Christmas story. "Christmas Night" is one of them.

This song builds to a climax of joyful fulfilment which can be an impressive experience for each child. In order to achieve this, we need to give the children a picture through story or illustration or both of what happens in the song. First, there is the dark chill winter night with the shepherds sleeping on the hill. (There is a picture of this scene in our Junior Sunday School picture packet.) Then suddenly comes the angel's joyous story, "ringing with glory." The children should be made aware of this feeling of joy and exaltation which these words can give us. The movement of the melody helps give us this feeling of rising joy as it moves upward in the fourth line.

The chorister should always remember that her enthusiasm for the song will have a great effect on the attitude of the children. She must feel the thrill and joy in this song in order to make children feel it. In order to do this she must know the song well so that she is not "book-bound."

Do not sing this song too fast. Teach one verse. —*Beth Hooper.*

* * *

Questions from the Field

Help for a New Coordinator

QUESTION: *Is there any printed material to assist a beginning ward coordinator in making a good start?*

Answer: Each year the General Board conducts a convention with Sunday School workers. Usually a booklet known as the *Convention Instructor* is distributed to all present. Someone in your ward who was an officer or teacher of the Sunday School in late 1954 or early 1955 is sure to have the 1955 *Convention Instructor.* Page 33 of the bulletin carries an article entitled, "Coordinator of a Junior Sunday School," which gives the help you seek.

For the past several years *The Instructor* has carried an article concerning some phase of Junior Sunday School work each month. Study of these articles would give broad insight into the work of the coordinator. —*Eva May Green.*

* * *

Idea Exchange

Egg Cartons for Crayons

DID you know that egg cartons make excellent containers for small and broken crayons?

The egg carton idea is just one of several suggested by Afton Ed-

(*Concluded on page* 320)

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1956

COURSE OF STUDY—1955	**Course No. 1: Sunday Morning in the Nursery**	**Course No. 1: Sunday Morning in the Nursery and Course No. 1a: Beginnings of Religious Praise**	**Course No. 3: Growing Spiritually Part II**	**Course No. 5: Living Our Religion, Part II**	**Course No. 7: What It Means To Be a Latter-day Saint**	**Course No. 9: Leaders of the Scriptures**
COURSE OF STUDY—1956	**Course No. 1: Sunday Morning in the Nursery**	**Course No. 2: Growing Spiritually Part I**	**Course No. 4: Living Our Religion Part I**	**Course No. 6: History of the Church for Children**	**Course No. 8: Old Testament Stories**	**Course No. 10: The Life of Christ**
APPROXIMATE AGES—1956	Nursery 2, 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson **JANUARY 1**	We Belong to a Family	I Had a Heavenly Home	Unit I What Use Am I Making of My Time?	Why Joseph Smith Prayed	How the Earth Was Made	The Great Plan
JANUARY 8	We Have Joy at Home	Our Heavenly Father Loves Me	Unit I How Can We Learn To Be Happy?	What Joseph Smith Learned	The First Earth Home	War in Heaven
JANUARY 15	We Have Joy in Family Gatherings	Our Heavenly Father Hears Us When We Pray	Unit I How Can Children Apply the Golden Rule?	Joseph Smith Had a Heavenly Visitor	The First Family	The Plan Begins to Unfold
JANUARY 22	We Have Joy in Family Excursions	Our Heavenly Father Made This Beautiful World	Unit I How Can Being Honest Make Us Happy?	Joseph Smith Read a Very Old Book	A Contrast: an Ark and a Tower Are Built	Two Great Messages
JANUARY 29	We Have Joy in Family Worship	Our Heavenly Father Planned that Everyone Should Have a Home	Unit I What Is Another Meaning of the Golden Rule?	Some New Knowledge about Indians	Abraham, the Faithful	A Command from Rome
FEBRUARY 5	Our Baby	My Mother and Father Love Me	Unit I How Can We Have Fun in Making Others Happy?	Authority to Baptize Restored	The Selfishness of Lot	When Shepherds Watched Their Flocks
FEBRUARY 12	Other People's Babies	I Love My Mother and Father	Unit I How Can We Be Cheerful and Neighborly?	Great and Glorious Blessings	The Child of Promise	Wise Men of the East
FEBRUARY 19	Familiar Animal and Bird Babies	I Love My Brothers and Sisters	Unit I How Can Our Experiences Give Us Courage?	Stories about Jesus in America	The Bride from Haran	First Visit to the Temple
FEBRUARY 26	The Baby Jesus	I Love My Grandparents	Unit I Problems Related to Local Group	Joseph's Friends Work Together	A Man of Peace	A Warning in the Night
MARCH 4	Heavenly Father Tells Us What Is Wise for Us To Drink	I Can Help Make My Home Happy	Unit II How Did We Get This Wonderful World?	Good News for All the World	A House Divided	The Boyhood of Jesus
MARCH 11	Heavenly Father Tells Us What Is Wise for Us To Eat	I Can Help Make My Friends and Neighbors Happy	Unit II What Does Springtime Tell Us?	The Good News Brought Thousands to America	The Beginning of Israel	Preparing the Way of the Lord
MARCH 18	Heavenly Father Wants Us To Be Wise in Our Play	Our Home Is Happiest When We Do Our Heavenly Father's Will	Unit II What Did Jesus Teach about the Awakening?	How the Mormons Lost Their First Leader	Joseph among His Brethren	Communion in the Desert
MARCH 25	Heavenly Father Has Wisely Planned a Time for Us To Rest	I Have My Name on the Church Records	Unit II What Are Our Promises When We Partake of the Sacrament?	The Pioneers Get a New Leader	Joseph in a Strange Land	The First Disciples

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1956

Course No. 11: History of the Restored Church	**Course No. 13: Principles of the Restored Church at Work**	**Course No. 15: Life in Ancient America** **and** **Course No. 19: Christ's Ideals For Living**	**Genealogical Training**	**Family Relations—Adults**	**Course No. 19: Christ's Ideals For Living** **and** **Course No. 27: Teachings of the Doctrine and Covenants**	**Investigators**
▼ **Course No. 12: The Church of Jesus Christ in Ancient Times**	▼ **Course No. 14: Our Standard Works**	▼ **Course No. 16: A Marvelous Work and a Wonder**	▼ **Course No. 20: Proving Your Pedigree**	▼ **Course No. 25: Parent and Youth (First Year)**	▼ **Course No. 26: The New Testament, the Acts, and the Epistles**	▼ **Course No. 28: An Introduction to the Gospel**
14, 15	**16, 17**	**18, 19, 20, 21**	**Genealogical Training—Adults**	**Family Relations—Adults**	**Gospel Doctrine—Adults**	**Investigators**
Preview and Organization	Introduction to the Course	Preview and Organization	Preview and Organization	Preview and Organization	Religious Significance of Acts	Class Organization and Preview of Course
Why Jesus Established a Church	What is Scripture?	Position of the Church	Important Facts of Your Own Life	Parenthood	Historical Significance of Acts	Our Field of Study
A Wondrous Land	The Scriptures of the Latter-day Saints	Visit of Father and Son	Your Parents and Their Family	Importance of Knowing the Facts	Historical Background	The Meaning and Value of Faith
Palestine	How the Scriptures Influence Life	Personality of Father and Son	Your Grandparents and Their Descendants	Importance of Knowing the Facts *(Continued)*	Historical Background *(Continued)*	Religious Faith
Life in Palestine	The Old Testament	False Doctrines	Your Pedigree Chart	Importance of Knowing the Facts *(Continued)*	Apostle Peter	God Lives
"Fishers of Men"	The Old Testament Becomes Scripture	A Marvelous Work	Facts Needed to Begin Research	Human Nature Can Be Improved	Apostle Peter *(Continued)*	Three Persons in the Godhead
In the Service of the Lord	The Writing of the New Testament	The Book of Mormon	Ascertaining The Time and Place	Human Nature Can Be Improved *(Continued)*	Apostle Peter *(Continued)*	The Nature of God
Peter, the Man who Loved Jesus	How the New Testament Became Scripture	A Witness for Christ	Gathering Additional Facts	Human Nature Can Be Improved *(Continued)*	Primitive Church	God's Character
Peter's Fellow Disciples	Our English Bible	God Speaks	Utilizing Church Records	Human Nature Can Be Improved *(Continued)*	Primitive Church *(Continued)*	The Nature of Man
Preparation for the Ministry	Things That Influenced the Growth of Our English Bible	Bible Prophecies Fulfilled	Help From Vital Records	The Nature of Obedience	Primitive Church *(Continued)*	The Purpose of Life
Fire From Heaven	William Tyndale and His Bible	Evidence of the Divinity . . .	The Truth Test	The Nature of Obedience *(Continued)*	Primitive Church *(Continued)*	Review
Peter Proves His Worth	Later Translations of the English Bible	Restoration of Priesthood	The Use of Family Traditions	The Nature of Obedience *(Continued)*	Persecution of the Early Christians	Man Is Free
Review	The Bible in the World	The Church of Jesus Christ	Studying the Known Facts	Review	Persecution of the Early Christians *(Continued)*	Man Is Capable of Eternal Progression

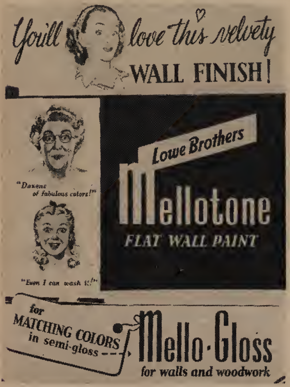
JUNIOR SUNDAY SCHOOL

(*Concluded from page* 317)

wards, Junior Sunday School coordinator of West Utah (Provo) Stake. The egg cartons (square ones are better) may be colored or trimmed with paper in an attractive fashion. The inner compartments house the various colors of crayons in an orderly fashion, making it easy for young children to select one without searching through a box of jumbled sizes and colors.

Sister Edwards is alert to her environment, and she locates many excellent visual materials for Junior Sunday Schools which would otherwise be discarded. She has found drug stores and department stores to be very helpful. Recently she obtained some large pasteboard figures—a boy and a girl—which had been used as window display material. Upon asking if it were possible to get some like them, she was told she might have these when the display was changed. She not only obtained these, but some duplicates, both large and small, which she will take to the next stake preparation meeting to "hand out" to the attenders of her department. At this time she will indicate the many uses these figures will have in presenting lessons in an interesting way to young children.

Old discarded pasteboard advertisements with easel-type backs (many are available from drug stores today) make excellent flannelboard backings. They are especially good for use on the teacher's lap or in one hand as she and the children put the flannel-backed figures on to illustrate a lesson.



BEFORE

This discarded pasteboard advertisement was obtained from a neighborhood store.

Why not be alert to the many possible sources for visual material, too? The aids salvaged will prove to be most useful for that future lesson. —*Hazel F. Young.*

* * *

ENRICHMENT MATERIAL

Autumn Poetry

OCTOBER in all its glory has come again, with its blue skies and golden days and a harvest of the bounties of the earth.

With the children, try to capture the joy of its richness and splendor. Helen Hunt Jackson's lovely poem "October's Bright Blue Weather," tells the story as well perhaps as it has ever been told.

Select a few of her verses—as well as the following poems—and with suitable pictures, enjoy with the children October's beauty and riches.

OCTOBER'S GIFTS

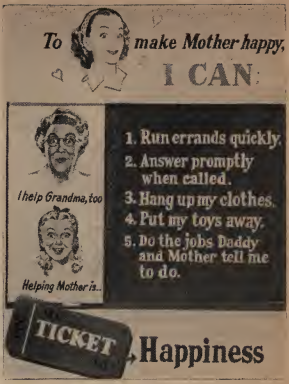
October is a golden month
With skies of blue
And warmth of sun,
With trees dressed up
In colors gay,
And the work of harvest
Under way.

Up and down the country side
Blazing with color
Far and wide,
The squashes and pumpkins,
Green and gold,
Rest in heaps greater
Than baskets can hold.

The ripening fruits
And the golden grain
Are being harvested once
again.
Gifts of October, and to us
they are given,
By our kind and loving
Father in Heaven.
—*Addie J. Gilmore.*

LEAVES

The leaves of the Maple
Are turning to yellow,
Yellow, and red, and brown,
The trees need a rest
And will sleep through the
winter
So their leaves drop softly
down.


To make Mother happy,
I CAN:
I help Grandma, too
Helping Mother is..
1. Run errands quickly.
2. Answer promptly when called.
3. Hang up my clothes.
4. Put my toys away.
5. Do the jobs Daddy and Mother tell me to do.
TICKET to Happiness

AFTER

By using imagination and poster paints, advertisement became a visual aid designed to help a coming lesson.[*]

WILD DUCKS

Out of the sky come the ducks
To the river;
There will be ice on the river;
The water gone.
So they'll fly to the south
Where the weather is pleasant.
For ice is too cold
To go waddling upon.

* * *

Verses for Play:

A KITE

I often sit and wish that I
Could be a kite up in the sky,
And ride upon the breeze and go
Which ever way I chanced to
blow. —*Unknown.*

THE BIG CLOCK

Slowly ticks the big clock
Tick-tock, tick-tock!
But cuckoo clock ticks double
quick;
tick-a-tock-a, tick-a-tock-a
tick-a-tock-a, tick,!
—*Unknown.*

MY PUSSY

I have a little pussy,
And her coat is silver gray;
She lives in a great wide meadow
And she never runs away.
She always is a pussy,
She'll never be a cat
Because—she's a pussy willow!
Now what do you think of that!
—*Unknown.*

---

[*] Chart could be used with Course No. 5, Oct. 2, on the lesson, "We Share Responsibilities in the Home."

Advancement Schedule, January 1, 1956

1955 COURSE NO.	1955 SUBJECT	1955 APPROX. AGES		1956 COURSE NO.	1956 SUBJECT	1956 APPROX. AGES
Course No. 1:	*Sunday Morning in the Nursery.*	2	→	Course No. 1:	*Sunday Morning in the Nursery.*	2, 3
Course No. 1: Course No. 1a:	*Sunday Morning in the Nursery.* . *Beginnings of Religious Praise.*	3 4	→	Course No. 2:	*Growing Spiritually, Part I.*	4, 5
Course No. 3:	*Growing Spiritually, Part II.*	5, 6	→	Course No. 4:	*Living Our Religion, Part I.*	6, 7
Course No. 5:	*Living Our Religion, Part II.*	7, 8	→	Course No. 6:	*History of the Church for Children.*	8, 9
Course No. 7:	*What It Means To Be a Latter-day Saint.*	9, 10	→	Course No. 8:	*Old Testament Stories.*	10, 11
Course No. 9:	*Leaders of the Scriptures.*	11, 12	→	Course No. 10:	*The Life of Christ.*	12, 13
Course No. 11:	*History of the Restored Church.*	13, 14	→	Course No. 12:	*The Church of Jesus Christ in Ancient Times.*	14, 15
Course No. 13:	*Principles of the Restored Church at Work.*	15, 16	→	Course No. 14:	*Our Standard Works.*	16, 17
Course No. 15: Course No. 19:	*Life in Ancient America.* *Christ's Ideals for Living.*	17, 18 19, 20	→	Course No. 16:	*A Marvelous Work and a Wonder.*	18, 19, 20, 21

Elective Courses for Adults in 1956:

Course No. 20: *Proving Your Pedigree* (Genealogical Training)

Course No. 22: *Teacher Training.* (Restricted)

Course No. 25: *Parent and Youth.* (Family Relations) (First Year)

Course No. 26: *The New Testament, the Acts and the Epistles* (Gospel Doctrine)

Special Course for Investigators:

Course No. 28: *An Introduction to the Gospel.*

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

COMPOSURE

IT was a pitiful sight. There they were, limp and lifeless—strewn across our front lawn. That morning they had been all in their places in the garden border along our little gray shake home. Then, their broad leaves and sturdy stalks had been reaching robustly toward the sunlight. It had taken weeks of careful sprinkling and nurturing to bring them along. Now, uprooted, these dwarf dahlias of ours had met an early end.

From the scene of tragedy my eyes turned to our 3-year-old son.

"Who did it?" I asked.

His blond, crew cut little head remained high.

"I did it, Daddy," he answered.

And there began a struggle—within me. It was a struggle for one of the most cherished of trophies, one that so often has eluded me in the past. It was the struggle for composure, self-composure.

It is a great and long-rewarding victory to control the flames of emotion, either in trial or triumph. Without the cooling calmness of composure, it is so easy to let a reverse grow into a disaster or a new honor to crumble into a fall.

Since a tot, I have loved Scotland. My father was a missionary there, and often in our home we heard the lively lines of Burns and munched butter-rich shortbread from loyal Scotch friends.

In my pursuit of composure, I have found strength in a rugged Scotsman, the sweat-loving son of a hard-toiling stone mason. This tall son, with a fighting face and untamed hair, was Thomas Carlyle. He labored hard for an education that took him to the University of Edinburgh. Then he taught school for several years. With his wife, Jeannie, he moved to a remote moorland farm in southwest Scotland. There he wrote, and they both struggled; she against loneliness, and both of them against scarcity.

Later the Carlyles moved to Chelsea, a literary colony along the Thames in London. This honest, plain-speaking Scot was soon at work on his ambitious *French Revolution.* His hard-written manuscript finally finished, he lent it to his friend, John Stuart Mill. Mill's unknowing servant-maid used the manuscript to start a fire.

"Pale as Hector's ghost," Mill called at the Carlyle home in the evening to break the news. He remained some three hours.

Anger, despair, and bitterness may have smoldered in the fierce bosom of Thomas Carlyle. But in that hour, without the stroke of his brilliant if eccentric pen, he gave to the world a masterpiece in the power of composure. Carlyle tried hard to hide the enormity of his loss from Mill. After Mill had left his home, the historian sat late into the night with his comforting Jeannie. He kept repeating to her, "It shall be written again."

It was not easy to start all over writing a history like *French Revolution.* Carlyle himself said he "found it fairly impossible for about a fortnight" to begin. Toiling long as only this rigid Scot could, Carlyle completed his second *French Revolution* manuscript, in his upstairs Chelsea study. After its publication, Thomas Carlyle was hailed as one of Britain's great. He remains so today.

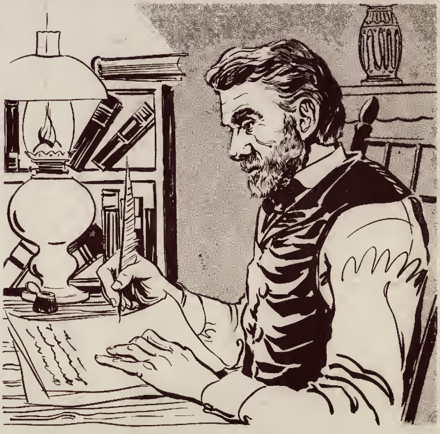
In a whirling world, a full measure of majesty comes to him who can remain "serene amidst the savage waves," to borrow a line from William of Orange.

Charles Edison, once governor of New Jersey, related an experience with his famous father, Thomas Alva Edison. It was a December night at West Orange, N. J. The inventor was 67. His son, Charles, was 24.

Thomas A. Edison, like Carlyle, almost worshipped work. The inventor had been known to toil on a problem for three or four days without sleep.

On this December day, a spontaneous combustion of motion picture film sent flames leaping above Edison's own extensive plants at West Orange. Insurance covered only about a seventh of the more than $2 million damage. The concrete structures had been considered fireproof. Only buildings spared were Edison's old, red brick laboratories and one other building.

After the explosion boomed, young Charles sprinted toward the old, red brick Edison laboratory. He found his father at the doorway, his white hair scrambled by a December wind and his own efforts to control the fire.



CARLYLE AT WORK
Produced a masterpiece without his pen.

"Where's Mom?" Edison called to his son. "Go find her. Tell her to get her friends down here right away. They'll never see anything like this again as long as they live."

Edison began rebuilding immediately, and on New Year's Day, less than a month after the fire, a completed phonograph came off the production line at West Orange.

There is the reward of magnificent composure!

A tall, spare Iowan, Jack Fleck, just 32, this year became the "darkest horse" ever to win the United States Open Golf Tournament. He beat the immortal Ben Hogan in the playoff at San Francisco.

After the victory, modest Jack Fleck commented: "I like the word self-composure. Golf is a feeling—80 per cent of it is in your mind. Composure is the one thing I ever tried to copy from Ben Hogan."

Composure is a conqueror's crown all right. Would that I could hold an even head to wear it—just for a day sometime, as when a 3-year-old boy throws down a challenge. — *Wendell J. Ashton.*